

THINK...

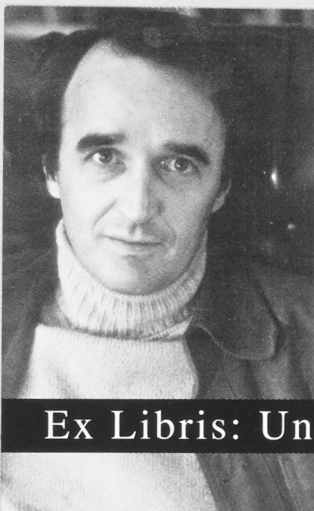
*and*

CONQUER!

By

PAUL PRINCE, B.A., R.P.E.





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*Education is the progressive discovery of our own ignorance.*  
—Will Durant

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*PAUL PRINCE, B.A., R.P.E.*  
President M.S.C.O.





# Foreword

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*I*N presenting to the public this series of broadcasts in book form, we believe that we are rendering a true service to Canada. Never before in our history, have the political issues been more confused. People at large seem to have lost the true comprehension of the nature of their problem, and most of them, though not socialists at heart, and though they are opposed to all forms of totalitarianism, still turn to the State to solve all their problems. As a result, Canadian politics have become a frightful mixture of all kinds of problems and solutions in the economic and social realms. This confusion is a direct threat to Canadian society at large, and swings the doors wide open to all kinds of leftist propaganda. Is it a wonder that our sympathy is daily increasing, not only for the heroic Russians to whom we are grateful for their contribution in the defeat of Hitler, but for the Soviet system of government and State Organization.

Daily we are told: the Russian Government does this for public health, does that for public education, and that for poor children, and that and that and that for the social and economic welfare of the soviet citizen. In this we lose sight of the main issue: the fact that the Government can and does take care of so many problems is no reflection on the worth of the government itself, but rather on the **TOTALITY AND COMPREHENSIVENESS** of the power it wields over the lives of the citizens. This power is the very essence of totalitarianism. We deem that this variety of cares should rest on the people themselves, and on their own social and economic institutions. It is in the free organization of society that the freedom of the individual manifests itself, and not in the power vested in the State.

Therefore, we strive to **REORGANIZE** society, so that our institutions will respond to the mentality, culture and needs of the Canadian citizen. We have made an analysis of the evil that is spread so far and wide, to-day, and which tends to disrupt our social and economic endeavours to the point that getting married and raising a family has become a matter of **POLITICAL** importance.

In this light, the broadcasts we are now publishing will prove of immense value. They are, we believe, the most

strongly reasoned out and the most constructive criticism of the nature of the dictatorship now afflicting our country. I said constructive, because as the nature of the evil is pointed out one is led to understand where and how the remedy can be applied.

We sincerely believe that all will agree that we did well to publish this series. We believe that all will admit that they are the most powerful pronouncements on Policy which have ever been made in Canada.

A few biographical notes on Mr. Prince will close these preliminary comments.

Mr. Paul Prince is 46 years old, born in Lorette, Manitoba, educated in St. Boniface College, he took his B.A. degree from the University of Manitoba. Later on he took 3 years experience as an engineer in the service of the C.P.R. Later on he entered the services of the Shawinigan Water and Power Company with whom he stayed from 1924 to 1934 widening his experience and knowledge of the Engineering Art, and he is now a Registered Professional Engineer of the Province of Manitoba. While in the service of the Shawinigan however, his work and human contact opened a new book to his inquisitive mind. He became a Social and Economic Student.

To what extent he became proficient in his knowledge of these fields of human endeavour we leave to those who are in contact with him to decide. This far we have heard only the most favorable comments from Canadians and Americans at large. People marvel at his knowledge of economic science as well as his human understanding. We therefore invite the comments of all those who will read these broadcasts. We beg that you pass this book to your friends for reading. Mr. Prince is still giving his broadcasts over CKRC. We trust that the reading of these, the first of the series, will lead you to become a regular listener. If this edition of the first series is successful and meets with public approval, we shall print the others in group lots to make companion books to this first issue.

Alex. ALLAIRE, sec.-treas.

Manitoba Social Credit Organization.



## **BROADCAST No. 1**

Fellow Citizens:—

At last we, of the Manitoba Social Credit Organization, are in a position to gratify the legitimate wish of the numerous Social Crediters of this Province, by inaugurating a series of weekly broadcasts, originating in Winnipeg, supported exclusively by Manitoba people with a view of giving the citizens of Manitoba a truly Manitoban Social Credit point of view.

It is my first and pleasing duty to thank in my own name and in the name of our Organization, all those whose generous contributions have rendered these broadcasts possible. We are laying an important milestone in the history of our Movement in Canada. This far, the impression was that Social Credit had made headway only in Alberta, and that Edmonton was the only capital where it had a voice, and that all Social Crediters in Canada were taking their instructions and directions from that single source, that it had not attained any measure of support elsewhere, that, in one word, it remained a utopian vision of the poor deluded Alberta people.

We are to-day revealing that the movement has reached the adult stage in another Province, that it is more and more a national force. We proclaim our faith that the individuals grouped in society can obtain the results they want by their own wise management of their affairs. We proclaim our faith that men have not abdicated their sovereign rights, that they still are, and are determined to remain, the masters of their own destiny. We proclaim our faith in our God-given sovereignty over the Earth, the things of the Earth, the creations of men and the institutions of men. We therefore proclaim our undaunted and living faith in Christian ethics as the only efficient and safe guide to restore justice and order in our country.

We do not believe that the teachings of Christ are merely a church affair as ordinarily understood. On the contrary, we believe that they are meant to be the found-

ation of a way of life. We believe that this way of life is the only well ordained one for men, because in these teachings alone, is the dignity of the human person fully recognized together with a personal direction that will make for peace and harmony without surrender of freedom.

You will therefore understand why we are not greatly moved over the pronouncements of so-called Economic Science or of so-called Orthodox finance. We do not consider them as a science or as a system **apart** of men. We do not believe that we are guilty of a sacrilege when we proclaim that economic laws must be changed if they result in the crushing down of men in abject poverty, if they mean that men must starve when laws are made for the paid destruction of wealth and food. We do not believe that we are guilty of blasphemy when we proclaim that our system of orthodox finance is one of our greatest enemies and that it must be radically changed in its policies or overthrown. We know that the present system of finance has been responsible for untold suffering, and for many legitimate governments becoming unable to procure the common welfare of the citizens who relied upon them for their protection against the vexations of unscrupulous monopolistic speculation.

We know that through the operation of this so-called system of orthodox finance, the various nations of the world have governed themselves as rivals and even as dead enemies in the economic activity so essential to the welfare of all. We know that through the operations of this system, a handful of greedy men have set up an international junta of schemers plotting against the very safety of every State in the world, planning to establish for their own selfish purpose, a universally recognized supreme International State, with supreme power over peace and war issues, with unchallenged domination over all economic activities.

What, then, do we mean when we state that we do not consider economic science as a science apart of men? What do we mean when we state that the system of orthodox finance is not to be considered apart of men?

We mean just this: both the economic science and the financial system are the creations of men; both obey laws that have been given to them by men. Both, therefore, are subordinated to men and to society, both are subject to the bid of men, therefore, both **MUST** be submitted to a code of ethics, both must respond to the bidding of moral law. In plain everyday language, here is what I



mean: it is men who have evolved a system of exploitation of the earth which we call **production**; mark that word; it is men who have evolved a system of **distribution** of the produced wealth. Can you tell me a purpose which men had in evolving these efficient systems, which is reasonable, and which is other than to meet the needs and requirements of men? Who will contend that in our day this purpose of the economy has been taken into account? Why do we have a class struggle? Why do we have socialists and communists? Why do we have poverty rampant in this country? Why do men lose faith in their institutions? Why do men lose faith in men who have become deadly rivals in industry, in commerce, in trade and even in labor? Why did such a great number of men lose faith in the Providence of God? Did production fail and break down? Did the means of distribution fail, or were they made to fail at the bid of a few? Did men develop needs and requirements that production and distribution could not possibly satisfy within the bounds of healthy normal reason? Why did men have to starve by the millions in the so-called peace period? I ask you, my fellow citizens, to try to answer these burning questions with me, plainly, clearly, objectively and courageously. Try to answer with me, in the following broadcasts, the question: why are we forced to compete with other countries, in selling out the best of our production, refraining as much as possible to buy from foreign countries, in order to maintain a so-called favorable trade balance, in order that we may find ourselves in the 'happy' position of those who possess the 'price' with which to buy what is left in their country, calling that prosperity! Why do we call economic order a state of affairs forcing us to sell our own cream in order that we may afford the price of the skim milk? This economic order has been prevailing throughout the world. We must understand the reasons why men have behaved so unreasonably, and getting down to this knowledge and understanding will be the main purpose of our studies together.

If, at times, we seem to be far removed from this objective, it will be only because there is a relation between the subject then under discussion and this main and fundamental question.

We have too long considered the economic activity as if it was in fact a science reserved to the knowledge of a few initiated into its deep and remote mysteries! We have too long looked upon this vital knowledge and activity as one having its own laws that must be obeyed

blindly if chaos and a destructive cataclysm are to be avoided, not realizing that this refusal, on our part to look into our own affairs, was leading us straight into an abyss of destruction just as surely as an automobile would go to its destruction if it were sent at a high rate of speed, without a driver, through the main traffic artery of a great modern city.

We have been taught to leave economics to economists, with no control over their findings and decrees. We were told that economic science had a way of getting back at those who violated its sanctuary, that this meant untold injustice and suffering of the innocent and poor laboring classes. I ask you, have they the right to speak, those whose wise counsel has led us into a knowledge of no better use of the gifts of the earth, offered to our labor, than to turn them into weapons of destruction? Are we going to keep on regarding economic science as we do physics? If a man is killed by a falling rock, we just say that it is too bad that he did not get out of the way: no one would say:—‘change the law of gravity, so that falling matter stops in its course when it is going to crush a man.’ . . .

Will this be our way of reacting to the incalculable number of human sacrifices made to the modern idol of so-called economic science? Will we keep on proclaiming our helplessness in the face of the deadly consequences of the economic laws of our own making, refusing to act because it would be against a so-called sound science? Will we allow ourselves to be crushed under the weight of our own institutions? Will we allow an immoral ‘laissez faire’ be our sole guide, even if it does take us to our doom?

Citizens, it is up to you to answer. A truly national policy can still save us from the frightful consequences of our past reliance upon politicians and orthodox economics. It is not too late for us to wake up to the fact that economic endeavour, like the social and political, is based on plain everyday common sense; that like all human activity, it is to be guided by sound ethics if order and peace are to be safeguarded, if all men are to enjoy a reasonable measure of security and prosperity together with freedom.

But here, a natural question arises. Have we lawful authority to pursue a truly national policy? Are we a sovereign state? If we are, then our course is clearly set in peace and collaboration with other sovereign states. I know of no better authority to answer our question than

Lord Tweedsmuir, while he was our gracious king's personal representative in our country, speaking in Montreal, in the presence of our Prime Minister whose cabinet had previously approved his speech: "Canada is a sovereign nation and cannot take her attitude to the world docilely from Britain, or from the United States, or from anybody else. A Canadian's first loyalty is not to the British Commonwealth of Nations but to Canada and Canada's King and those who deny this are doing, to my mind, a great disservice to the Commonwealth."

This places the responsibility for our national policy squarely upon our shoulders, because we live in a democracy. I know no better definition of this form of political organization than that given by Abraham Lincoln: a government of the people, for the people by the people. Therefore, in a democracy, the national policy is the policy of the people, made for the people BY THE PEOPLE. This requires that the people be sufficiently conversant with every phase of national problems to be able to give a wise direction to the government of its own affairs.

Fellow citizens, we mean to help you to reach a sufficient degree of knowledge of our national problems, whereby you will be enabled to participate in the shaping of your own policy. We aim to end this chaotic condition where a sovereign people has continually been receiving direction from the top instead of giving it. We aim to end this condition where the deep masses of the people have no voice in shaping what is to guide their way of life.

If you have liked this broadcast, if you believe that good can come out of our call to study our social, economic and political problems, please tell your friends that we will be on the air again next week, at the same time, same station. If you wish to inquire further into our activities, if you are interested in our movement, or if you wish to find out how you can help us, please write to Box 1232, Winnipeg.

Thank you for listening in, and good evening.



## BROADCAST No. 2

Fellow Citizens:—

May I be permitted to begin this address with a word of thanks to those whose sympathetic comments have reached me. They provide a greater interest to the speaker, and therefore eventually for the listener. This response to a first broadcast is most gratifying, and I sincerely thank you.

Last Saturday, we have established the **Canadian fact** that we are a sovereign nation, that we are responsible for our national policy. Are we sufficiently aware of this fact? Are we conversant with the meaning of it? If so, what offers to our **free** choice have we in the realm of national policy?

To my first question, are we sufficiently aware of our sovereignty, I answer negatively. Many of our people do not seem to realize the meaning of the Statute of Westminster (1931). Why? To all intents and purposes it is true to say that it is because this has not been brought to our people with enough clarity and strength by those whose duty it was to enlighten the public. Someone has fallen down on the job. There are a number of excellent excuses for this falling down on the job, but there is **NOT ONE** sound **REASON**. This issue was and **IS** of paramount importance if Canadian policy is to be clarified, if the people of Canada are to enjoy their freedom and all the benefits deriving therefrom.

Here are the major excuses that can be proffered for this state of affairs whereby a sovereign people are not aware of their sovereignty:

(1) The press and the radio confused the issue in endless discussion until the public lost interest. At the same time, other issues were given prominence and were **MADE** paramount in the minds of all through the same means of propaganda. The press and the radio, therefore, fell short of their plain duty to the nation in a measure which is appalling.

(2) We were in the darkest days of the **GREAT DEPRESSION** when the Statute of Westminster was

proclaimed. The main concern of all was to find a means to economic security. This freedom granted to us was the greatest opportunity offered to us, and there is no doubt that Great Britain would have been very interested to see us use it to that end, which is to set our country economically free. Alas, we lost sight of the foundation of our national life because of our personal concerns, when it was the duty of those in authority to wake us up to the importance of our new status.

(3) We were just about a year out of an election issue centered on New Zealand butter, and our Prime Minister of the time, now Lord Bennett, apparently did not understand the importance of the issue. He spent his efforts in freezing New Zealand butter in New Zealand. He raised as far as he could the tariff wall against the United States. He called an Imperial Economic Conference, and instead of calling a National Conference to give us the Constitution we now needed, he gave us the Bank of Canada! All this, 'to blast a way to foreign markets'! But mark those words: **foreign markets**; they will take on special meaning as we go on with these broadcasts.

(4) The fourth and major excuse that can be proffered for our general ignorance of our sovereign status, is the internal political strife which has been kept alive in our country, as well as in nearly every country in the world, by the so-called great NATIONAL political parties. It is a wonder to me how few people have understood the contradiction there is in the words 'national party'. No party can be national, because it can never be applied to the nation as a whole. Either there will be two or more national parties, and then each represents the views of only a part of the nation, or there will be only one party, as in Fascist Italy, Nazi Germany or Communist Russia, where it means the access to power of the only legally organized part of the nation over and above the unorganized masses. Therefore, in both cases, the party is not national, because it does not take in the nation as a whole. Parties were and are an element of national division and strife. Parties were and are an element of national disruption through vote mongering to attain political power.

To my second question, are we conversant with the meaning of our sovereignty, I answer negatively in the main, because, not being aware of it, we did not give thought to its meaning. In 1935, during the election campaign, our present Prime Minister, the Right Honourable Mr. King, did promise that he would use it to serve

our common good, but once elected, he 'nationalized' the Bank of Canada, without assuming the direction of its policies, and he instituted the Rowell-Sirois Commission instead of laying straight before us the Constitutional Question in its bare reality as he should have done, adding confusion in the minds of all, instead of dispelling it. This far, the Canadian citizen has not been given a single opportunity to question Mr. King and have him give his account for his change in policy. The war came in 1939, and the following election was on war issues, the vital national questions being left in the background for the time being. It is not my desire to render the administration of the country more difficult than it is in these strenuous times for our government; but I do wish to stress that we still consider Mr. King responsible for the promises he made in 1935, that we have not forgotten, and that he will have to answer.

I wish to stress particularly that in the light of the foregoing, Mr. King has NO MANDATE of the Canadian people to comit our country in the international arena for post-war planning of any kind **involving a surrender of sovereignty**. Before he can do that, the people themselves have to become fully conversant with the meaning of this surrender, and with the consequences that will follow up on it. I wish to warn our Prime Minister, as elementary loyalty requires, that we consider that no surrender of sovereignty can be accomplished by any governement in power in this country, unless it holds a specific mandate to that end, or unless it is dictated to us by our victor in war.

I wish to warn our government that any such action would open the question of treasonable activity, and usurpation of power without a mandate. In the light of the press reports and comments in the last years of the war, this warning does not seem untimely to us. I wish to state emphatically that the press has not represented the mind of the Canadian people on this vital issue, but that it has rather tried to stampede it into accepting an abdication.

I, speaking for a large number of the citizens of this Province, and for a larger number still of the citizens of other Provinces, wish to state that the people of this great Kingdom of Canada, are determined to explore what our sovereignty can offer to us if we grow sufficiently aware of it, and if we grow to know its meaning to us. This will be the answer to my third question: What offers to our **free** choice have we in the realm of national policy?

First of all, we have to consider the fact that we are involved in the most frightful and destructive war that the world has ever known. It is adequately described by the words **TOTAL WAR**. National policy on this issue **CANNOT** be other than to fight the war to a finish, and to **WIN** it. Therefore, every means at our disposal must be taken to that end, which would not deliver upon us a fate worse than losing the war. By this, in order not to be misquoted, I beg to state that we cannot permit the war to disrupt our national life to the point where it will deliver our country into the terror of armed revolution, or into a surrender of our national sovereignty, or last but not least, totally disrupt our family life: a country where the family has been sabotaged is worse off than a vanquished country, because its decadence is sealed for generations to come, whereas a vanquished country generally recovers within a generation.

Concerning the coming peace, for which we must be prepared if we do not wish to pay the frightful price of this war in vain, we must learn our mistakes from the past, and shape our policy fearlessly and aggressively according to our findings.

From our discussion this far, and from a recollection of the past policies of the liberals and conservatives on the tariff or home consumption and export markets, the paramount importance of a wise economic policy can be understood. Ever since Confederation the economic issue has been brought to the fore under this disguise. Two great parties have lived through it and have kept the people of Canada divided into bitterly struggling camps. In plain words, who will deny that the issue was economic? Who will deny that the relatively new CCF party was formed basically on the economic issue? Who will deny that the Communist organizations of the world thrive on a faulty economic system? Who will deny that the whole of our social and political endeavour has, for generations past, been subservient to the economic to such an extent that men have apparently lost sight of the meaning of their lives, all struggling one against the other for **ECONOMIC SUCCESS**? Does the 'class struggle' have any other meaning?

A sound economic policy, therefore, will be our first concern: a sound **national** economic policy. In our next broadcast, we shall begin discussing it, from the point of view of full **national sovereignty**.

Do not fail to attend our weekly open meetings at our Headquarters, 375 Hargrave street, every Friday.



Do not miss our monthly meetings in the Marlborough, every first Sunday of the month, at 8 p.m.

If you like these broadcasts, please tell your friends that we shall be on the air again next week, same time, same station. Write your comments and inquiries to Box 1232, Winnipeg. Thank you for listening, good evening.



## BROADCAST No. 3

Fellow Citizens:—

We cannot discuss a national economic policy without first gaining some knowledge of the nature of the economic endeavour itself, or, as it is termed, of the economic science, and the part it is called upon to play in a well ordained society. . . Now, do not worry; I am not going to go into remote and problematic discussions of the technical nature of the problem as it is presented by our so-called Doctors of Economic Science. This would produce no good whatever, it would only add to the confusion that our good professors of economy have this far been very successful in producing. The same as the citizens of a town divided on each side of a river do not need to be fully conversant with the technical details of bridge-building, in order to secure the construction of a bridge appropriate to their traffic needs, but only to be aware of the **nature** of the bridge they require, so in the economic realm, do we need only to know the nature of the problem to be solved, and the **nature** of the solution.

First of all, it is patent that men alone in all creation have need for an economy that they themselves will administer. Plants, fish, animals and birds do not bother about economics: nature looks after their needs, as an All-Wise God has ordained, because they do not have intelligence and the consequent freedom. They cannot look after their own selves.

But man has received the precious gifts of intelligence, will and freedom. These render him sociable, and give him power to appraise the gifts of the earth and their usefulness to answer his needs. Therefore, in order that men living in society can all better enjoy the benefits of society, an economy was developed, with a view of giving the widest possible use, of the gifts offered to man's labor, to all men living in a given society.

Economic science, therefore, is nothing more than the knowledge of the resources of the earth, and for our country, knowledge of the resources of Canada, coupled with the knowledge of our labor, trade, craft and indus-

trial resources, and the development of an adequate system of distribution, in order to meet the needs, as far as is possible, of all the citizens of Canada, in order that they may live their own lives more freely, more usefully and more happily.

From the above, therefore, it is obvious that economic science is not a science like physics or chemistry, but that it is entirely dependent upon men who MAKE it. No one can logically call upon the LAWS of economics to perpetuate a system of abject poverty for the innumerable masses of the citizens, while at the same time we are paying for the destruction of UNUSED wealth.

For our purpose, economics are the science of PRODUCTION, DISTRIBUTION and CONSUMPTION of wealth. We admit no other definition, and we shall not discuss it in any other understanding, because all others are, to say the least, artificial if they are not definitely false.

Being a sovereign nation, who will deny that we, living in Canada, CAN DEVELOP A SYSTEM OF PRODUCTION, mark you a system of access to the God-given wealth of this country offered to our labor and machines, (that is all that production is) capable of fully meeting the needs of our population?

Who will deny that we, being a sovereign nation, CAN DEVELOP A SYSTEM OF DISTRIBUTION capable of handling our production so that it will flow wherever it is needed among the citizens of our great country?

Who will deny that we, as a sovereign nation, have had crying needs in agriculture, labor, trade, professional and industrial activity, that we did not even try to fill intelligently? Who will deny that not one half of our people are housed decently, to name only one item of our numerous needs that our national wealth and work can satisfy? Who will deny that we have given miserable treatment to our working classes? Is there anyone who believes that they are going socialist because they are fed up with their freedom? And what about our farmers?

The question is: if we use our national sovereignty, our national freedom to that end, in the light of the above questions, can we be the masters of our national economy? Are we going to commit the suicidal folly of proclaiming an overproduction of goods when as a matter

of fact, more than half of our population is rationed, and in some cases, very numerous, rationed into near starvation, and call this SOUND ORTHODOX ECONOMICS?

No! Fellow citizens, I feel that with me you say: let us be the masters in our own house at last! Let us do that which God Himself has given us power to do. Gone are the days of serfdom to International Finance! Gone are the days of misery and insecurity when we have the will and the means and the resources and the talent to work and produce a God-blessed plenty in our country, which is proof of the Magnificence of Divine Providence toward men. Gone are the days when the worker has to go into an armed camp against his employer in order to secure the luxury of a living wage which he never can get effectively because every raise in wages is more than offset by the increase in the cost of living! Gone is the ballyhoo of having to **export** to **foreign** markets the best of our produced wealth, in order to secure the purchasing power to buy what is left in our own country! Gone forever is the hoax of the international monger, luring us into the trap of so-called favorable' trade balances, forcing us in peace-time to commit acts of hostility toward friendly countries, erecting tariff barriers against the wealth that would otherwise flow into our own borders for our own happy consumption, in order that we may spare the so-called almighty dollar symbol.

Friends, I ask: who or what is the master? Are we masters or is the dollar-fiction the MASTER? If I were asked what is money, my answer would be very simple indeed: it is **anything**, declared by the lawful authority to be the legal tender for the payment of debts or for the purchase of goods. If you ask: Then, why is it that money is lacking so much in peacetime, and that it is so abundant in wartime that our Finance Minister is afraid of inflation? I answer: ask your banker: he is in a better position than most people to answer! But perhaps he himself is not in a position to know! There are so many honest bankers who are not aware of the international racket!

Reginald McKenna, President of the Midland Bank of England himself declared that he knew few people to be more ignorant of the nature and functions of money, than the bankers!

Many will no doubt wonder over this attack of the money question.

My answer to them is simple: in the whole of our economic activity, we are acknowledged as sovereign.



However, in the issue of our national money, and consequently in the issue of our national credit, we are mere vassals of an international junta who keep us laboring under the delusion that we have to have certain 'international reserves' back of our money, in order that it be 'sound' money. As long as we keep this fixture of international exchange tied up to our issues of national currency, all that we can do to set our country economically and politically free, will positively bear no fruit whatever!

If our currency is controlled outside of this country, then our price structure is controlled outside of this country. If our price structure is controlled outside of this country, then the whole of our economic life is controlled outside of this country. If our entire economic life is controlled outside of this country, then our national security is controlled outside of this country. If our national security is controlled outside of this country, then our national sovereignty is nothing but a myth.

If our national sovereignty is nothing but a myth, then why all this talk of international collaboration? We are just being ganged up for a purpose which is not our own, and it is time that we get up and say it. We are rightfully and lawfully sovereign, and we intend using this sovereign prerogative. We intend to see to it first of all that the working classes attain to the welfare, security and prosperity that this country and its intelligent exploitation can provide for them. We intend to proclaim an order of social justice, the only real means to solve the problem of class hatred and strife. We are positively committed to see to it that the worker, in this country, at last comes into his own without abdicating his dignity as a human person, without state regimentation or patronage or bureaucracy. We believe that every worker can have access to property of his own during his lifetime, sufficient to set him economically free. We know how to achieve this without the violation of any legitimate rights. We know that it can be done (and this, nobody will deny, the socialists proclaim it through state ownership, the orthodox proclaim through a redistribution of taxes and State insurance schemes, the advent of a new era where want, i.e. starvation, will be banished.)

Therefore, fellow citizens, my call to you is: let us inquire into this problem. It can be solved, and together, we can solve it. So, let's up and do it!

I again thank all those whose generous support and donations render this series of broadcasts possible. I in-

vite all interested to attend our weekly open meetings, at our Headquarters, 375 Hargrave street at 8 o'clock, every Friday evening. I call specially for your attendance tomorrow evening at the Marlborough. This is our monthly feature, where all are welcome, and where all are given a chance to question the main speaker of the evening.

Do not forget, if you like these broadcasts, help us reach as large an audience as possible; tell your friends that we shall be on the air again next week, same time, same station. Thank you all for listening in, send your inquiries and comments to The Manitoba Social Credit Organization, Box 1232, Winnipeg.



## BROADCAST No. 4

Fellow Citizens:—

For those who have not been listening to our first broadcasts, it may be necessary to point out that the emphasis we place on a national economic policy is not due to the fact that we believe that the economic endeavour is supreme over all other human activity. On the contrary, we believe that this place of importance is usurped, and that the economic activity must be stepped back to its proper place, as servant of the personal and social functions of men. However, we must take our world as it is to-day. To-day, the economic is supreme over all forms of human endeavour: economic success means honor, prestige, power and even a reputation of all the virtues!

In our Statement of Policy, our point of view is well brought out: the economic policy comes as the **second** division of the **third** chapter. We recognize that the personal and social functions have priority above and over the economic. Thus, the **first** point of our economic policy states: "The whole of our economic policy is based on the right of the individual to own and to dispose of property, whether this property be consumption property or productive property. This is necessary in order to insure the freedom necessary to man, so that he may be allowed to live his life more fully and more securely as well as more happily.

"Our concept of private property is the traditional Christian concept, whereby the owner, i.e., the title holder of property considers himself as a steward mandated by Divine Providence to direct the use which shall be made of the goods and wealth entrusted into his care. This does not allow the owner to use his property to his **EXCLUSIVE** advantage when it comes into open conflict with the fundamental and natural rights of other men. On the contrary, it places a definite **social** responsibility on the owner, which can be very easily understood and appraised. It further places many uses of property directly under the sovereign authority of the State."

From the above, it can be very easily understood that we understand the economic function as springing from the personal and social functions of men, and as being subordinated to the political, to ensure that it will not usurp a place that does not belong to it, and wreck the whole social and political edifice as it has done in our time. Our first concern, therefore, is to bring back our economic activity into its proper place and function, so that we may freely rebuild our social and political structure.

We claim for the individual the right to own property, and the right to dispose of it. We make this claim for **all men**, and we make it the foundation of the economic order. The importance we attach to private property cannot, therefore, be easily overemphasized. We claim that we are the witnesses of the present-day chaos, not because of the presence of private property, not because the means of production are in the hands of private persons, as the socialists claim, but rather because there is **NOT ENOUGH** private property left to the administration of the individual. Our dollar-centered economy has rendered property remote from men, and in the production arena, there is none left, in the meaning of personal ownership and control. All worthwhile property is centered in the hands of anonymous capital, operating under the various Companies' and Corporations' Acts of our land. The human and personal touch is gone; the only concern is to produce 'efficiently' with as little expense as possible, no matter what the consequences for men. All is computed in relation to the dollar outlay and in relative returns to that outlay. . . If you are an orthodox student, you may call this good sound economics; it is **chaos** to me. You have put men out of the economic order, you have placed dollars in their place as the object of production, distribution and consumption of wealth, and you call that order! You have made a situation where the worker has no hope of ever becoming the owner of any useful property, where he will forevermore be a slave to the dollar owner and speculator, you have rendered the executives of all our big enterprises nothing more than well paid proletarians, with no greater objective of personal success than to increase their bank account, and still you call this form of **TOTAL** slavery, **order**! Definitely, we do not see things in the same light, we have not the same understanding, we do not speak the same language!

You claim to fight socialism, and you give us all the regimentation and curtailment of personal initiative and



abolition of private enterprise that the worst form of socialism would ever give us! You simply do not have the knowledge or the understanding or the sincerity of Montagu Norman, Governor of the Bank of England saying: "Nationalization? I would welcome it." Nationalization, i.e., **socialism!**

Worker, my friend and brother, did you understand this well? The master banker of the world would welcome socialism! He has nothing to lose by it: he owns nothing that would be socialized. He is not one of the big shareholders of the Bank, and even if he were, he would be largely compensated in the nationalization process. He would retain his **POWER** as the Banker of the land, and that is all he cares. As long as the myth of international exchange is in power over the world, he very well knows that no nationalization measure will change anything in the present disorder. Therefore again I state: he has nothing to lose. But you, friend, you have this to lose, and it is very real: you would not have the right anymore to acquire and to dispose of production property. A proletarian you are, with small pay, and a proletarian you would be condemned to remain; and the same for your dependents and all those who are dear to you.

Of course I hear you saying to me: under the present system, this is all I can expect, and it is even worse than straight socialism would be. I agree fully with you. However, as long as we keep our constitutional rights, you, humble as you are, have the power to change this state of affairs. All that is required of you is that you become fully conversant with the bad principle that has governed our economic policies, that you require that your right become more than just a right, but a **factual reality** in the making of which you yourself will use your freedom and talent. Some speak of a **workers' party!** A party has never been anything else than a partial enslavement, leading to a greater enslavement. You do not need a workers' party, to make you the slaves of your own bureaucracy as the liberals and conservatives have been for the past generations. Their own parties have disregarded their interests as individuals, when like you, the majority were workers and farmers. May I suggest that what you need is not a new slavery to a new party, but the **throwing of the shackles of ALL parties.** That once again, you start to reason things out for yourselves, independently, as free men should. That you should belong to and support an association or an organi-

zation which is your own, and which is given to your service in keeping you informed on all questions of importance regarding our national policies, whether it is in the social, economic or the political; I suggest, in one word, that once again you become the masters of your destinies, that you take the necessary steps to become the owners of productive property of your own, and that you guard that your children have the same inherited privileges. I ask you, is this possible? If not, why? Is the earth too small, is it too unproductive? Do you lack the talent necessary to work it? Do you have to be told by a boss of some kind, so that losing the dollar-slave bosses of the present day you will have to get the new State-bosses? . . . No, friend, you can do it if you set your will to that end, and every honest power is with you: the free constitution of Canada, the will and talent of your fellow citizens and last but not least, the Providence of God who has made the Earth productive under the work and genius of man.

The first point in our economic policy, therefore, means that we will endeavour to restore the effective ownership of the wealth of our land to as great a number as possible, the objective being that **EVERY CITIZEN** owns enough property to make him largely independent in the supply of the means of his own subsistence. Instead of having the dictatorship of the proletariat, i.e., the dictatorship of the **poor**, and being a dictatorship it means that there will be some rich to dictate to, unless the poor start to dictate to their own selves, which would be a very odd and odious form of dictatorship, I suggest that we come back to the christian and age-old **FREEDOM OF THE INDIVIDUAL**.

It can be done; together we can do it; together, we **will** do it, because if we do not, our very lives will lose their meaning. What is there in life for a man, when he does not himself determine his calling, when he himself does not determine the place where he shall live, the time when he will work, being put on the dole when some master decrees that there is an 'overproduction' instead of allowing all to reach a greater measure of security, and even of prosperity. What meaning is there in life when a man has no time for culture, art, and for the meditation necessary to the full understanding of the eternal values open to his spiritual faculties?

I thank all those whose generous support and donations render this series of broadcasts possible. Come one, come all to our weekly open meetings at 375 Hargrave street, Friday evenings, at 8 o'clock. Do not for-

get our monthly mass meetings at the Marlborough, every first Sunday in the month, at 8 o'clock in the evening. If you like these broadcasts, will you help us reach as large an audience as possible, by telling your friends that we shall be on the air again next week, same time, same station. Thank you all for listening in, send your comments, enquiries and requests for your copies of these broadcasts which are now available to Box 1232, Winnipeg.

Good evening all!



## BROADCAST No. 5

Fellow Citizens:—

In our Statement of Policy, Prosperity with Freedom, the second point of the economic division of the third chapter reads as follows: "The sharp contrast existing between a few men, possessing untold wealth and having unlimited access to the wonderful resources of modern industry, on the one hand, and a multitude overwhelming in number, of poor and destitute, doing without simple necessities of food, clothing and proper dwelling facilities on the other hand, shows every one with striking force that the wealth of the earth, and the creations of industry are not distributed as they should be. Somehow, the use of the earth is not open to all men in a just and adequate distribution. Yet, untold wealth, resource and variety of material await the talent and skill of men, who, during the depression years, remained idle.

"Something definitely, went wrong with the economic activity; this something is responsible not only for untold suffering, but also for the threat arising to our society through the class struggle.

"The widest consensus of opinion, together with the judgment of the world's greatest economists and Statesmen condemns the present financial system as the cause of all this strife and untold suffering, or at least as inadequate to cope with the present day problems of wealth distribution.

"Our own study of the problem has convinced us that therein lies the key to the solution of the present economic evils. . .

"We to-day are the witnesses of near chaos because those empowered to administer the life-blood of the economic function of society are doing so without regard to the social nature of their mission. Moreover, as history reveals, they have schemed and plotted against the legitimate sovereign in order to achieve their own personal ambitions without regard to the consequences for other men. They wanted to obtain, and they have obtained power over the social and political life of nearly



all the States in the world, through the mastery they have secured for themselves of the credit and exchange functions of the national economy. Therefore, a **part** of the economic function now dominates the whole of the social, economic and political structure. This part, moreover, considers itself as independent of and not responsible to society as a whole. It operates with a free hand, arbitrarily, following a purpose all its own; it has become a free and separate world in itself; it has **nothing** in common with the interests of man as such, and when these interests come in conflict, man loses, because IT is the master.

“This is our state of affairs to-day; is it a wonder that disorder is rampant? This is the anarchy of a **mere part** of the organism of society living at the expense of the whole. It is a social CANCER.”

Such is the analysis of the cause of our evils as we understand them. Our plain duty and first policy, therefore, is to bring back the financial system to its natural position of **servant** in the economic function of society. In other words, we mean to put an effective stop to this state of affairs whereby the employer has to exact a **maximum** of service from his employees at the **minimum** of cost, using scarcity of work as an inducement to force labor to accept conditions that are not in keeping with the dignity of the individual, and which in the end render men the rivals of the machines in **low cost** of production, a rivalry which cannot mean anything else than the eventual freezing out of labor, and the resulting struggle of the exploited against the exploiters.

Worker, my friend and brother, I again appeal to you! Think well before you make your final decision in favor of socialism and all it will mean to all of us for generations to come. What is it that makes you the exploited? Is it the brazen indifference and greed of all those who are employers? Do you believe that they are to that point short-sighted, even if they were really inhuman to the point that they would be indifferent to human suffering, that they cannot foresee the dire consequences to themselves of the present way of doing business? Do you really believe that they really lack the necessary intelligence to know what is good for them? That they have pleasure to see you down and out? Is there a man in full possession of his faculties who, not being sold out to some mysterious power, will assert that every progress we make **MUST** be so taxed that we cannot benefit by it? Again, I ask, what about our farmers? Have they also lost their intelligence? What, or who is

it that drives them out of their farms, or forces them to mortgage their lands **despite** their continued labor?

No! Worker, we together must find the cause of this that has made men behave as if they had hopelessly lost the use of their intelligence, which has separated them into enemy camps fighting to the very death, when as a matter of well known fact, **all** are striving toward a common prosperity that their good common sense tells them to be possible with a full measure of their freedom! Our examination of the prevailing business trends reveals a diabolical scheme to be afoot to rob the legitimate owner of his property. Here are a few examples:

The farmers became poorer and distressed, they mortgaged their land and even lost their farms, because they were insane enough to produce food while some people starved, who could not afford to buy! They dared to increase the pile of produced goods for an increasing number of needy, in front of a sterile pile of gold! The money mongers know the secret! So do we Social Crediters! We bring our challenge to their very door!

The industrialists became bankrupt and had to get out of business or merge with more powerful monopoly-creating interests, because they produced the variety of desired product that poor people could not afford to buy. You understand this very plainly don't you? The small local enterprise had to close their doors or merge because no profit was forthcoming from their enterprise, while the socialists holler: "Down with profits!" As I speak to you, I have in mind a fine industry of Ontario, making salt, which had to merge with a powerful company which has become a nearly universal producer of goods in Canada. Was it because people stopped using salt? Was it because they made too big a profit? Was it because the big universal grabber could produce cheaper? Definitely no! Their plant and workers and executives remained the same. But, through the merger, they could enjoy unlimited CREDIT; not profit, mind you, but CREDIT. Do you wish to grow prosperous in our present day? Make debts! Your debts are the measure of your prosperity, provided you can find a lender! This proviso tells you who is the master!

In the merchants' realm, it has been the same. Mergers and chains, with the consequent loss to the public in the quality and variety of the service. Right here in Winnipeg, I could name outstanding examples that you all know, if you only stop and think! I ask you, was it too big profits which led them to lose the

effective control of their business? Is socialism or State monopoly the answer?

Worker, my friend, I have kept your case for the last of this broadcast, because your case is dearest to all those who seek justice in this world. You need more understanding, because you have suffered most. More than anyone else you need the advent of a just order, because more than anyone else you have suffered injustice. . . You have grouped into strong unions, a very good move, in order to secure the luxury of a living wage! Despite your unions, you never got your living wage, because every increase you got in your salary was always more than offset by the increase in the cost of living. The union is getting the increase in wages, but it fails to get the increase in the purchasing power that you need! And, as a remedy, you are using your unions to go socialist! Remember, despite your unions, in the last decade before the war, you became idle relief recipients, a state of affairs over which no union had control, and over which no State ownership will ever have any control! The purchasing power of the people is getting lower and lower in the face of the increase in production due to the inventions of man. Why? Because we go on admitting that the cheapest i.e., the lowest in expenditure of dollars, is the only logical method of meeting production requirements. We do not stop to think that the less we pay out to the people, the less the people will be able to buy. Moreover, we behave as if we believed that the only production of man entitled to pay, is the material production, just as if man had no spiritual faculties, giving value to his works of leisure! Please think this over before you take your final decision.

Again, I thank all those whose generous support and donations render this series of broadcasts possible. Come one, come all to our weekly open meetings at 375 Hargrave street, Winnipeg, Friday evenings, at 8 o'clock. Please, do not forget, if you like these broadcasts, tell your friends that we shall be on the air again next week, same time, same station.

Thank you all for listening in, send your comments, inquiries and requests for your copies of the complete series of these broadcasts from the beginning up to this present one to Box 1232, Winnipeg. One request will be sufficient, and we will keep on sending them to you as we go on thereafter. You may also have your copy of our Statement of Policy, Prosperity with Freedom for the asking.

## BROADCAST No. 6

Fellow Citizens:—

Let us examine what we could do if we were set free to act according to our wishes and needs. Do we want a highly centralized society, as we have at present? Definitely no: the worker has practically no control over his unions which have grown international. The local man feels the repercussions of the happenings of other lands, where conditions prevail over which he has no control, and similarly the conditions prevailing here will affect the man of another land.

Somehow, the FREEDOM of ASSOCIATION we all want is not to be had, and we are made to flock into mammoth institutions that control us instead of having institutions of our own making that do not overgrow us. May I ask, why is that? Specially, may I answer that the reason is economic and that it will be found specifically in the present financial system of international exchange? . . . Do you realize that it is not through your sovereign government, but OVER it that the powers that be can make the circumstances prevailing in another country affect the conditions of your life and of your work? . . .

Do you realize that it is only through international finance schemes that the worker of a 'lower standard of living' country can **force** you to go on a lower wage rate or put you out of work by producing 'cheaper' than you can, and that all your government can do to **protect** you is to raise a tariff wall against the importation of foreign goods? Do you understand that this process is offensive to the country against which it is applied? Do you understand that it will bring reprisal measures against you, and that the offended country will raise a wall against the produce that you were selling them, **forcing** you to accept a lower wage in order to offset the effect of the barrier raised against your work? Thus, all tariffs are of no effect except in creating enmity between nations. Do you understand that the solution offered to you, and which you have accepted was to make 'international unions of workers' that would operate as a **unit**, in order



to stop rivalry between the workers of the different countries belonging to them? Do you realize that this is an encroachment upon the sovereignty of your own country, and that as a consequence it is a handicap to your own personal freedom? You can elect and direct the government of your own choice, but it is useless in a certain measure if this government, once elected, has to take orders from somebody outside of this country. . . .

This is exactly what is happening. And you, well, you take your directions from an international council of workers where your voice is very small indeed. You have lost the freedom of association necessary to protect your rights, and give you what conditions you can reasonably expect from your wise exploitation of the natural resources of your country.

I am correct, therefore, in stating that International High Finance is depriving you of your fundamental right of free association. You should insist that your national exchange be made 'national' in fact, and not in name only. Then, the conditions of work and the standard of living of other countries will not affect you: you will recognize their freedom to live as they wish, and you will establish your own right to do likewise in full friendship with them. Rivalry will be out of the economic international arena. You will stop worrying over the 'value' in pounds sterling of your own dollars; trade will be based on the exchange of surpluses, the only sound basis and logical reason for trading. . . .

If we could afford it, would we thrust our old and venerable parents upon the mercy of the State? Why do we do it at present? Definitely again, it is for an economic reason. The family is so weakened, economically, and so scattered on account of that weakness, that we cannot anymore look after the welfare of our beloved folk. And this is taking place in an age of easy and plentiful abundance of all the goods of the earth, such as the world has never seen. Why? Have we become degenerate? Have we lost our intelligence? . . . I suggest that it is because we have lost our freedom in the economic realm. We lack the necessary money to uphold our family life. Our families are disrupted by our financial orthodoxy. The obstacle to a full family life, is financial. The basic cell of all well ordained societies is threatened by those who control the 'price' of all we need. The whole of our society, therefore, is weakened and threatened. Definitely, if we were free, we would reinstate a fuller family life in our country, and we would look after the welfare of those who are dear to us.

If we were free, would we not have better schools and colleges? What is lacking? Certainly no one will say teachers and professors; no one will say that we lack the material to build the proper buildings, or that we lack the talent and skill. Obviously, it is not our refusal to work. Then, what is it? Did I hear you saying: "Where will the money come from?" . . . Man, you have it! That, and that alone is the obstacle in the path of our freedom to a better education for all! How the orthodox must rejoice over their accomplishment! They, the learned and the wise, they know how to keep a people ignorant, and how to force them upon the State to get a bit of learning, as the tax burden will permit.

If we were free, would we retain the present thrift of money and let our national health go as if nobody cared? Our hospitals are highly centralized, making it impossible, in many cases, to have access to them. Moreover, they are overcrowded. Do we lack the talent, and skill and material and will to build more to answer our needs? Do we lack doctors and nurses? If so, could we not train a sufficient number of them? Why does our government have to take care of tuberculosis and cancer and other diseases threatening our society? Why do the rich take care of their health and not the poor? Ask the orthodox! He will tell you something about the threat of inflation if we dared to make good health service available to all! Orthodox finance objects to a state of affairs where the people would be free to use their talent and will to work to use the resources of our country according to our needs! It is only in war that the earth MAY be tapped by us, in order to destroy human lives, and you talk using it to save lives! It is only in war that we are allowed to use our talent and skill and will to work, in order to cause human suffering, and you talk national health and alleviating human suffering! Man! You belong to another age! You are not progressive! You have old fashioned ideas.

To-day, we care only for financial success. He who does not accomplish financial success is a total failure! . . . So speak some. May we be permitted to ask: "Why is it that financial success must always mean the crushing down of someone? Is there not sufficient abundance of goods and opportunities for all? Can finance not be made also sufficiently abundant for all? Is it not a creation of man? Does man have to bow down into adoration of his own creation? Is he not the master of it anymore? Then, who is, God or Satan?" Friend listener, take your choice of the answer! With you, I have examined a few of the most important aspects of our

social life: the right of free association, the family, education and national health.

Every case we have examined has revealed that our free choice was handicapped by the same obstacle to a fuller social life: the famous 'where will the money come from?' In our Statement of Policy, we pledge ourselves to enact and implement legislation whereby; "Parliament shall exercise a full and effective sovereign control over all issues of national money and credit, in order to meet the demands and needs of the people themselves."

This means that we intend to render the citizen of this country the master of his own financial system, and put an end to the precedence of money over man.

We have no fear that we cannot do properly for our own service what foreign, or better still, international schemers have done to destroy us to their exclusive advantage. The time is gone where we believed that it would mean the ruin of our country if we want to work and produced **for consumption** all that we needed. Nobody can show with a color of logic what will make us **poorer** when we have added the value of our work to our natural resources. Nobody can show to anyone why we **CANNOT** do what we **CAN** do, unless we have a master to stop us.

Finance is a **bugbear**; we know it. You will all know it soon, and then you will all realize that there is no need to go socialist in order to enjoy the wealth that we can produce. Join us, fellow citizens, and investigate. You will find that we are not bluffing. Do you call it a bluff, if I tell you that you can be the master in your own house? Would you be surprised, if I told you that it is natural order that you are richer when you have produced a wealth that was not before? Then listen to us when we tell you that we the citizens of this country, can be the masters in it; listen to us when we tell you that we are richer, and should all have a greater measure of wealth when our means of production are greater and that idleness on relief makes us all poorer.

Come to the Marlborough tomorrow evening at 8 o'clock. Thank you for listening in. Send your inquiries, comments and requests for your copies of these broadcasts, together with a copy of Prosperity with Freedom, to Box 1232, Winnipeg. We shall be on the air again next week, same time, same station.

## BROADCAST No. 7

Fellow Citizens:—

In our last broadcast, I pointed out to you how much of our freedom we had lost in our social endeavour. This is as a preliminary to finding what we could do if we were free. This evening, as a further development, I am going to try to understand with you some of the mysteries of our day, so that we can have at least the explanation of how it happens that a so-called '**capitalist**' order is meting out to us all sorts of '**socialist**' measures.

The key to the mysteries is to be found in the remark I made to you two weeks ago: "Do you wish to grow prosperous? Make debts! Your debts are the measure of your prosperity, provided you can find a lender! This proviso tells you who is the master!" This is no news to the orthodox students, when such a high standing authority as Mr. Graham Towers, Governor of OUR Bank of Canada, tells us that our national debt is the barometer indicating our progress as a nation, and that we should not be alarmed over it. The Zulus, he says, have no national debt! Lord Keynes, in a booklet published in 1933, entitled 'The Means to Prosperity' spoke much in the same vein. This is the same authority, famous in our day, who advocates the formation of a world Super-Bank as the way to avoid economic chaos in the world! It is funny how all want order in this world, WITHOUT restoring order within the boundaries of the various countries composing it. They all seem to hold that the various nations will have to be **forced** to accept something they would not otherwise have! We are among these nations, and a nation is a composite made up of individuals. When a nation does not want something, it is because its citizens **DO NOT WANT IT**. . . . Be it as it may, let us investigate.

We have found out that we do not group into free associations of our own, because they have not the **power** to cope with the problems that we must face, and over which we have no control. This is due to International High Finance.



We have found that we cannot give our children the education that we would give them, because **we cannot afford it.**

We have found that we do not take care of our old folk, and that we thrust them upon the mercy of the State because **we cannot afford it.**

We have found that we do not take the care we should take of our health, because **we cannot afford it.**

Finance, therefore, is the handicap to be overcome in the path of a fuller social life. But, here a question arises: why is it that as we grow more and more unable to cope with our social duties, the State takes them up for us? Is socialism the natural form of advanced capitalism?

As we grow poorer and more and more unable to cope with our social duties, naturally we turn to our governments to provide for us what we cannot any longer provide ourselves. I said naturally, because we always look upon a collectivity as possessing more resources than the individual, and this is reasonable enough in general. However, if we stop to think, in this particular case, what we are doing is far from logical, and therefore, far from natural. In fact, we are violating nature itself in its most powerful urge. Man is **NATURALLY** sociable. Therefore, man naturally undertakes **personal** responsibilities that it is his wish and will to carry out himself. The love of his fellow, of his kin and especially of his father, mother, wife and children, carries with it certain cares that man naturally wishes to look after in his own personal and discreet way. It has always been so. It should always be so, if man is allowed to follow his natural urge, if man is free to shape his own life. To-day, however, the revenue he enjoys is generally so limited, that not only can he not look after the welfare of those who are dear to him, but he is very highly uncertain of his own welfare. He is forced to look elsewhere than to his own resources to carry out his social duties. The State is the most ready answer.

But, if financial poverty is responsible for this state of affairs, how is it that the State is capable to cope with the duties that the individual cannot fulfill? Does the state as such have sources of revenue that are independent of the individuals composing it? Is the State a producer of wealth in such quantity that it is in a position to take upon itself the innumerable duties of all or nearly all the citizens composing it, and duties so onerous that they would bankrupt the majority of the citizens? If

you can answer in the affirmative to these last two questions, the mystery is solved. . . But who will in the face of the declarations of our very orthodox Minister of Finance, the Hon. Mr. Ilsley? Has he not warned us repeatedly that the government does not make money, that his greatest worry is: where will the money come from? Has he not told us that our Government has only two sources of revenue: TAXING and BORROWING? In both cases, this means taking money **where money is**, or taking money from those who **MAKE IT**.

Now, listen to me well, fellow citizens; I do not wish to obscure the issue. I wish to make it clear for all of you. If there is only two camps of money holders and money makers, namely the employer, industrialist etc., and the workers, all the taxing and borrowing will come from them. In this case, if the worker is unable, on account of his small wages, to discharge his social duties, the tax and borrowing will certainly not come from him: he has not sufficient money to look after his own self; taxing him would only mean that the tax has to be reimbursed to him immediately, and that it is useless. I am right, therefore in assuming that all the tax will come from his employer for all that the worker cannot do himself, and which as a citizen, he calls upon the State to do. Now, is this not foolish for the employer? Why does he not pay out to his employees all that will be taxed away from him by the State, so that his employees will be enabled to look after what it is their duty to look after, and bless him on top? Why should he wait until the tax collector arrives? You all know that this is a false assumption, you all know that the poor and the rich are taxed, and that the tax of the industry is included in the sale price of all commodities and that the consumer is the real and only tax payer. The consumers, are as a rule, the very workers that are to be 'helped' by the social welfare measures of the present tax system. Therefore, they say to our workers: "Look here, we understand that you cannot cope with your social problems, because you are too poor. We will take from you what you should have for welfare work, and deliver you from what is impossible for you! You have not sufficient money. but we will take it from you, you cannot do it with what you have, but, give it to us, and it will be sufficient!" . . .

We say to you, why not deliver you from this tax burden, and allow you to carry your own responsibility? You would do it just as efficiently as any State bureaucrat! I suggest that there is a reason for this apparent nonsense. Even all your taxation, as demonstrated, will

not make up for your social security: the State will not make a dollar go farther than our thrifty housewives! No State has ever been found which was anything else than an admirable waste of funds! The reason is: somebody actually does **make** money! This somebody is not taxed, but **lends out money**, bearing interest, to those having good security. The State offers the best security, therefore, the State is the best borrower of their created funds. Through our national debt, therefore, the State is enabled to cope with what should be OUR social duties. On account of this national debt, our revenue is taxed more and more, to pay off interest on the debt, and as we go on we are less and less able to cope with our own problem of social security, until all we work for will be to pay off interest, and let the State take care of us. Then, tell us if we do not have the purest form of socialism!

This is where financial orthodoxy is leading us. This is where the philosophy of those who measure our prosperity by the size of our debt will land us! No wonder that those who understand their business like Montagu Norman, Governor of the Bank of England say: "Nationalization? I would welcome it!" Small wonder it is to me that they have involved the financial angle of our economic activity in such a complicated mess that it takes years of study before anyone can even begin to understand what it is all about! We now know why they scream to High Heaven the sacrilege of those who violate their sacred sanctuary!

• Fellow citizens, will you listen to me when I tell you that we do not need a Super World-Bank? Will you believe me when I tell you that Socialism is not the answer to our needs, but rather the death of our society, involving loss of personal independence and freedom? Will you take my warning that we are being enslaved for generations to come?

Then, join us; join our Organization and investigate with us! It is your own personal fate which is at stake! You still have the power to save yourself and your children. Very soon, it will be too late. It cannot be said that we do not warn you, that we cannot stave off the impending doom without you. You hold the answer.

Send your enquiries and requests for your copy of the complete series of these broadcasts to Box 1232, Winnipeg. Thank you for listening in. Listen to us again next week, same time, same station.

## BROADCAST No. 8

Fellow Citizens:—

What are we fighting for in this war? In other words, in the light of a sincere patriotic point of view, what will be the meaning of victory for all of us? We all rightfully endorse the slogan: "Victory first!" What will we do with OUR victory? . . . Surely, there could not be a question of victory first, IF victory meant our enslavement as a nation to some foreign or international power. Working for victory would then mean working for a foreign power while we are at war. It would be treasonable activity which could not be possibly construed otherwise!

In working for victory, we are definitely working for a purpose which is our own, both in the national and the international fields. This means that we are striving to obtain and maintain our own faculty to choose the course we will take to settle our own national and international problems. It means that when the peace is again our blessed lot, we shall be responsible for the measures we take to preserve it and to insure to our own selves a human and christian way of life, so that the best of our material, cultural and spiritual heritage will be placed at the disposal of all our citizens who wish to enjoy the benefits of it. Being a christian nation, it means that we will be free to choose our own christian methods of dealing with the other nations, without any interference of any foreign or international power or group.

On the foregoing, I do not believe that there is one true Canadian who will disagree with my point of view. I further venture to state that all victory will mean to us will be the maintenance and advancement of our freedom: our faculty to choose is nothing else than our freedom. Nobody will deny that we are fighting for freedom, and the foregoing is nothing else than an explanation of the meaning of freedom.

No nation has more freedom than the citizens composing it! The German nation, before the war, was a slave of an idol, because the German citizen had become

the slave of this idol. This idol requested the enslavement of other nations, and the German nation obeyed its master and tried to enslave the other nations. Here, I am not discussing why the German nation became the slave of an idol; I am just making a statement of a well known fact. I warn: a free nation exists **because** of its free citizens. If we wish to have a free Canada, then the Canadian citizen **must be free**. The clearest duty of every truly patriotic citizen, therefore, is to strive with all his strength and energy to acquire the greatest measure of freedom for his own self and his fellow citizens, which is consistent with the maintenance of a just order.

Now, if I ask: "Just how free are we?" What will you answer? Take care now, because your answer will tell us all just how free Canada is! And, moreover, in the answer we shall give to this burning question, let us not take into account the regimenting or enslaving measures taken on account of the war; winning a war has always been the temporary and necessary worship of an idol that we all know at present, with the consequent enslavement of the citizens whose first consideration it becomes. Therefore, I do not wish to discuss any of our war measures, whatever they may be. When the proper time comes, we shall discuss them at length; the Canadian citizens' memory must be good enough to wait till victory is achieved, and his patience to answer the call of duty must be long enough for that. Hence, I take it for granted that all will understand that I refuse to discuss the loss of our freedom for the purpose of winning the war. I only wish to stress that we do not consider these losses in any way permanent, that we look for full compensation and answer after the victory is achieved.

We are fighting for our freedom, and for the freedom of other peoples who were threatened by Hitler. Now, did we have freedom before the war? Did we, as individuals, enjoy a full measure of freedom? Let us consider the situation prevailing in the peace period.

Did we, as individuals, choose to stop our production in 1929 and elect to become idle and distressed? Was it our free choice to take the dole or relief measures given to us by R. B. now Lord Bennett, and keep for all the years to come the ruinous paid non-production policy, until the war blew us out of it? Was it our free choice to let our forests and our stone and gravel and brick clay resources stand **unexploited**, while our workers and farmers lacked proper dwelling and building accommodation, as all kept on travelling poorly surfaced roads? Was it our free choice to go undernourished while our farmers



lacked a market for their produce? . . . Surely, it is not because we enjoyed too great a measure of freedom that Mr. Bennett proclaimed in 1930: "I'll blast a way to foreign markets!" If I understand the meaning of the word correctly, 'blasting' means the removal of something through the medium of an explosive. It is not customary to remove with an explosive anything we wish to keep or conserve. Explosives are used to remove obstacles that are both worthless and obstinate or hard or heavy. An obstacle is an impediment in the path of freedom or free access to what we want. Therefore, Mr. Bennett proclaimed to us that we were not free to trade with foreign nations, that obstacles had to be 'blasted' away.

Now, if I ask what was the nature of this obstacle, what is the true answer? Was it the enmity of the other nations or their desire to do without the produce we wished to sell to them? And why did we want to sell them our produce so badly that we voted for the party promising to blast a way to foreign markets? Surely, it was not the American people whose workers joined international unions to be sure to abolish competition, who stood in the path of a free exchange. Just as surely, it was not a foreign nation that stopped us from using for our own selves the very wealth that we wished to export to them! Yet, **we were not free**, and Canada as a nation was not free. We could not solve OUR OWN EXCHANGE PROBLEM. . .

The same situation prevailed in all the countries of the world! Does this not indicate that a single cause was responsible for the same effects? Does this not show that all the nations had lost their economic sovereignty to some common usurper? We feel sure that there is an obstacle to remove or to blast if necessary, in the path to the full enjoyment of our freedom, and if we do not wish to return to the same chaos that we called the peace from 1918 to 1939! A chaos that produced the access to power of Mussolini and Hitler, and made us behave as if we had lost all sense of self-respect, and of our duty to others.

Fellow citizens, I tell you that such is not our free choice, that it has never been and never will be our free choice; freedom does not choose slavery as a better freedom. The terms are a contradiction. The relentless propaganda flooding our country to force your opinion into an acceptance of a surrender of our sovereign rights over the issue of our currency and credit speaks to you the single cause, the single obstacle that Mr. Bennett

wanted to blast, but that he never did blast. It is International High Finance, and it will stand indicted in history as being responsible for all this suffering in the peace period which made this frightful war inevitable. It is responsible for the ruinous bogey of the debt-issue of our national money and credit, it is responsible for trade rivalry between nations all struggling to acquire a common and necessary medium of exchange. It has caused those responsible for good government to forget their people in order to secure a sufficiency of exchange necessary to pay for the public services, ruining the individual citizens and making much of our national industry international in ownership and management. It has disrupted our national life.

Through the advocacy of Lord Keynes in England, of Henry Morgenthau in the United States and of our own Hon. Mr. Ilesley in Canada, it is urging the formation of some form of an international monetary sovereign such as an international bank of credit that would rule over the economic life of all nations which would all strive to obtain a 'good standing' with it! . . . Of course, it is represented that this institution would operate for the common good of all, that it would at all times be inspired by the strictest justice. . . Who would have power over this universal monster? To whom would it be responsible for its good or bad deeds? To the nations of the world?

Friends, I tell you that the order is too big for me. I am afraid of too much international politics mixing up with our welfare. Let us restore order in our own beloved country **FIRST OF ALL**, and then we shall see what we can do to help the less happy nations. We cannot help others to live unless we ourselves are alive, or unless we take the function of becoming their food as an ox becomes food for us once we have killed him. I choose to remain alive and free and Christian and mete out a fair and loving treatment to others. What is your choice? The question placed before us is so momentous that I wish to end this broadcast with the warning: **THINK**, fellow citizens, think again and then think some more! Never before, has there been a greater need for clear, dispassionate objective thinking.

Send your enquiries and requests for your copy of the complete series of these broadcasts to Box 1232, Winnipeg. Thank you for listening in, listen to us again next week, same time, same station. Join our Organization and win the peace!

## BROADCAST No. 10

Fellow Citizens:—

I beg leave to begin this broadcast with the answer to a letter received from a listener in Fisher Branch. He blames me for referring only to the misdeeds of our own R. B. now Lord Bennett, and for absolving Mr. King's government. He goes one step further and eulogizes 'The Farmers' Creditors Act' given us by Mr. Bennett. Definitely, this listener has not heard our previous talks, or he would not think that we have a preference for Mr. King. He should also have taken note of the stress I placed on the policy of our own Mr. Ilsley, condemning it. I do not dispute that some good has resulted to some farmers from the Act referred to, but I do maintain that it does not constitute the remedy necessary to give Agriculture the place it should have in a sound national policy, and in a sound national life. We go deeper; we want the canadian citizens to become the masters of their own national economy, as far as the resources of our country and the talent and will to work of our people will permit it. We do not want to be dependent on foreign markets for the ability to buy at home what we produce at home. It is on this ground that Mr. Bennett's policy has proved short of our needs, and it is this which I have stresesed, and, (may I be permitted?) will keep on stressing.

What then, is our remedy to restore order in our economy? It is first of all that we apply our sovereign prerogative to that end. It is that we use our talent and skill and wisdom and resources to do what **we can** do in justice to all, with goodwill toward all. . . Even a small amount of thinking over the subject reveals that production has not failed, that the mechanical means of distribution have been adequate, and yet, that we were unable to make the produced plenty reach the centers of dire want. These same circumstances have prevailed in nearly all the countries of the world, revealing a nearly universal **single** cause producing the same effects. The leading Statesmen of our time have blamed that cause with the responsibility of producing the economic chaos

we all have witnessed. Among them are such men as David Lloyd George, Ramsey MacDonald, Woodrow Wilson, F. D. Roosevelt and Mackenzie King together with Winston Churchill. That cause is the FINANCIAL POWER.

We propose that Parliament shall exercise a full and effective sovereign control over all issues of national money and credit, in order to meet the demands and needs of the people themselves.

In order to understand how sweeping and complete this proposal is, we will need to unfold it to some extent in this series of broadcasts; but we will try and do it without resorting to technical discussions which most of the time do not serve any useful purpose and cannot be followed by the layman any more than he could follow a technical discussion regarding the band selection policies of our Broadcasting Corporation.

First of all, we stated that production was adequate and could cope with all our needs. Who will doubt the truth and actuality of this statement? Can any one say that our farmers cannot produce sufficiently to feed the population of Canada? Yet it is true that many of our people go undernourished, and as Canadians go, who benefits by this semi-starvation order? Is there profit for the farmer who does not sell his produce? Is there profit for the processing manufacturers who have no markets? Is there profit for the wholesale houses, and for the retailing grocers? . . .

No, fellow citizens, the nation as a whole is the loser, sustaining a frightful loss in health and life and in social endeavour.

What we have just seen concerning farm production is equally true of industrial production. Manufacturers have sustained appalling losses in forced idleness of their tools, entailing dismal want for the workers they could no longer employ, thrusting them upon the mercy of the State for their sustenance. This meant the dole with the demoralizing effects we all have known. It meant paid stoppage of production; it meant paying our way dearly to grow poor. It meant taxing stiffly those who were still rowing against the current leading us to poverty, and kept on producing wealth, in order to keep those we did not allow to produce in a position of non production. We were actually paying a big price to ensure that we had poverty available to all. The war came

and found us unprepared. To wage war, you must have great stores of produced and unused wealth. Who, may I ask again, as far as Canadians go, profited by this state of affairs? Was it the manufacturer? Was it the distributors? Was it the would be consumers? . . .

Again I say no! Fellow citizens, the whole canadian nation was the loser, and that means all of you individually, yes you!

Is it possible that the cause of this breakdown of our economy is to be found in the means of distribution? The answer to this question is a definite NO if we understand it as referring to railroads, trucks, warehouses, wholesalers, retailers, salesmen etc. It is a resounding YES if we understand it as referring to our money or medium of exchange. We were on the **gold standard**. This meant that our money supply was definitely independent of the exchanges we had to make, that it was abundant or scarce according to the amount of the reserves of the yellow metal we had on hand. Our Parliament was incapable to coin according to our needs, hence our anxiety to outsell all other nations, in order to procure from them the necessary supplies of gold reserves in endeavouring to procure the so-called favorable trade balances. It took the war to knock us out of this form of national slavery, and remove the gold standard. But, we are still the slaves to so-called '**foreign exchange reserves**', therefore, we do not coin as we need, but as the foreign exchange market permits us. Is this your understanding of national economic sovereignty? Definitely, it is not ours when we declare that Parliament shall exercise a full and effective sovereign control over all issues of national money and credit! National sovereignty, for us, has only one meaning: that we are free to decide ourselves what we shall do within the limits of our own borders, and that we are free to decide our policy toward foreign nations. We admit of no international junta of schemers ruling over Parliament and dictating to it what its monetary policy shall be. We are blunt about it, and we mean every word of it. We do not need to have an international bureau telling us what is necessary, for us to have a sound **national** money! We do not trust the internationalists with enough true love of our Canada for that, we do not credit them with enough true insight of the canadian needs to tell us what is good for us better than we ourselves can find and decide if we apply our minds to the task.

Fellow citizens, it is this greatest of all our problems that we ask you to join us in studying. Whose leader-



ship are you going to follow? Are you going to listen to those who blandly proclaim to you that it took the WAR to open their eyes to the fact that everything was not right in the realm? Are you going to listen to those who tell you that the WAR has revealed to them the possibilities of our country, who tell you that the war has put us years ahead of our times, that it has stepped up discovery, that, in other words, it will prove to be a boon to humanity, and that peace would have meant only stagnation of untold talent?

I ask you to think well before you decide, my fellow citizens. Are you going to place your confidence to build our peace in those who tell you that the war has made us discover the possibilities of our country with its wonderful population, when, as a matter of fact, the best and most productive part of our population is now enlisted in the armed forces, and is idle as far as industrial endeavour is concerned? Are you not going to take the more logical and realistic view that in peacetime we were handicapped and stopped in our endeavour by some power which forced us into idleness and poverty, refusing to grant research facilities to those who had the talent for it?

It is the pride of all Social Credit leaders that the war has not learnt them anything in the above lines, but that it has given singular strength to their peacetime claims. To-day, they tell you that the wonders of the war are a dreadful calamity and parody of what should be yours and your sons' in a well ordained peace, that the inventive genius of man works best in the leisure and security of a christian world with love instead of hate as a motive and inducement to their activity, and with the whole of our population including our brave youth working in harmony for the good and advancement of all. Social Crediters tell you that the war has only let us partly free to find the means to wage the war, so that what resources we have, together with what talent we have left is used to the end of fighting the war with some measure of success. Give us economic freedom in peacetime, and see what Canada, the Land glorious and free, can do!

To all those who patiently and kindly listen in I say a sincere thank you. To those who send us their comments and encouragement, may I be permitted to offer the thanks of the Free Canada of to-morrow. This series

of broadcasts is made possible by the donations and contributions of numerous patriotic Manitoba citizens who believe that the people of this country can wisely manage their own affairs, and that they can decide their own issues without encroaching upon the rights of other nations to do likewise. Write to Box 1232, Winnipeg, for your complete series of these broadcasts together with your copy of our Statement of Policy, Prosperity with Freedom.



## BROADCAST No. 12

Fellow Citizens:—

For this evening, I wish to comment very briefly and no less energetically on a news item which appeared on the front page of the **Free Press** of April 22nd. It ran under the title "Experts Agree On Stabilization Plan", stating that 34 countries had announced their agreement to restore order to **international finance** and promote **world prosperity**! The whole plan can be stated in one sentence: the reestablishment of the **GOLD STANDARD** in every country wishing to participate in the **new** stabilized order. A fund of \$8,000,000,000.00 is proposed as a reserve to stabilize the exchange of the various countries; this fund, of course, is **GOLD**.

From the above, I suppose that I am correct in assuming that the project is not new, that the order it purports to put into being is the old trade rivalry which makes peoples at peace deadly economic enemies. It is safe to state also that the scheme is concerned purely with the problem of international trading on an exclusively money basis; and that it is not concerned with the **INTERNAL** economic order of any country. The scheme also is concerned only with the aspect of the economic order that will make the world safe for international finance, without respect for the possibilities of production and the needs for consumption of the various countries, apparently taking it for granted that if the dollar is stabilized, so will the economy be. Finally, it would restore a full world economic power to those who are the present owners of the gold supply of the world. . . The scheme has had a good press, and the people at large seem indifferent to it, and therein lies the threat.

That this project is not new will be obvious to all students of economics. It is a straight return to the evils of the **GOLD-STANDARD**. The various countries of the world are again invited to trade for gold or for gold credits. This necessarily involves rivalry between nations which will all strive to acquire a greater measure of the necessary reserves in order to maintain the title of their own national money. This is a violation of the

actual economic sovereignty of every nation, which is now made dependent for its own internal prosperity, upon the balance of trade it can secure from other nations. In my opinion, a nation is committing economic suicide if it agrees to coin a substance over the production of which it has practically no control, so that the medium of exchange necessary for its own internal trade is not under its own full and effective sovereign power. This scheme would insure stability of exchange of the various monies in the world, but it would be far from maintaining a **stable price within any one country**, this price stability being the first goal of any economic order worth the name, would be lost in world speculation to increase the volume of exports above and over imports. We have had a full trial of the gold standard in the world for some sixty years; it lead us to **World War I** and to the economic chaos that followed. Such a scheme cannot be made to work without an international police force to keep nations in order; it needs regulation and coercion. We feel that we can trade and remain free, therefore we are opposed to this scheme on this first count.

That this scheme is also primarily and exclusively concerned with international trading on a purely money basis, is evident; it proposes to solve the riddle of giving a definite relation of value to the various monies of the world. On this point, the scheme is hypocritical; it consists in reality in actually suppressing all the national monies and putting a single international money in their place, and calling it different names according to country. How our Statesmen and economists can be blind to this fact and indifferent to its consequences is beyond my understanding. I appeal to you, my fellow citizens, to wake up to the threat involved to your plainest liberty, and understand with me that a country which is not absolutely sovereign over the issue of its national money and credit has also lost control over the price structure of its industry, trade and commerce, that it has therefore definitely lost control over the lives and the conditions of living of the citizens composing it and that if this country be a constitutional democracy, it has become a mockery of democracy. It is a fundamental of Social Credit that trade between nations must not be on a purely monetary basis, that it is and must remain primarily an exchange of surpluses, money being only a tool or a medium serving in the accomplishment of this major function, never standing as an obstacle to, or becoming the end of a trading transaction. We believe that before we can co-operate with the other nations, we must first of all put order in our own house and become a living and prosperous

economic unit; dead or agonizing bodies do not co-operate, neither do slaves. We will welcome any scheme or plan the first concern of which will be to help us live as Canadians should, Canada being the country it is, and the Canadians being what they are. When we are free to use Canada for ourselves, intelligently, then we can offer our help to other nations who are less happily situated. Will anyone argue that we need an international Bank and an International Police force to do this? Surely, you resent the insult the same as I do.

The most disturbing aspect of the proposal offered, is the legal or constitutional power it would give to international finance above and over the lawful authority in our country. How is it that the talk is about order in international finance as a way to lasting peace? Are we fighting this war in order to make the world safe for the almighty dollar on the pedestal of the Golden Calf? Are we going to be misled into accepting as a cure to our ills a retrogression to the worst form of economic slavery that the world has ever known, just because some so-called experts advise us to do so? Are we again going to let our industry stand idle because there is no GOLD, pardon me, no money available? Are we going to consecrate as a permanent fixture the fallacy of TRADING FOR MONEY instead of USING MONEY TO TRADE? . . . Are we going to be deluded into believing that we shall be prosperous and free when our dollar is always exchangeable for so many francs, so many shillings or for so many cents of the American dollar? Even if our own home market crumbles? Or is kept going due to the machinations of an international bureaucracy over which we have only a begging power?

Fellow citizens, will you open your eyes before it is too late? Will you realize that some unscrupulous schemers are using this war for their own purpose, and are trying their very best to make **you** fight it **for their own purposes**? Your voice must be strong and unmistakable; it must give your government such clear direction that when the blessed day of peace again comes, it will not mean antagonism between our returned heroes who have fought our battles overseas and those who have helped them and supplied them at home, and whose duty is to see to it that the victory they are out to win will mean a better country to come back to and to live for when they have been willing to die for it. Will you do what is necessary to keep this country free, or will you contribute to enslave it to those who happen to be the present owners and holders of the gold and gold bonds of the whole world?



This issue is the vital issue of this war. Your indifference is leading us to national suicide. Do you believe that it is accidental that so much is spent into propagandizing you into accepting this so-called money stabilizing plan? In this very care taken to have your acceptance, do you not see the anxiety the sponsors of the plan have? If it is worth so much to them, what is it worth to you? Do you realize that alone the voice of Social Credit is raised in protest? . . . Before it is too late, please think my fellow citizens, and make the Social Credit voice **YOUR OWN** and warn our government in time against any commitments to the lords of **INTERNATIONAL FINANCE**. Our orthodox system of finance makes it necessary for us to buy **VICTORY BONDS**; I would like to see us under a financial set up where we at home would be asked to **BUY VICTORY** without bonds! It is feasible, and we would be the real owners without fear of the victory purchased. Just now we must always watch that the bonds do not become the property of foreign holders, even when we have achieved victory: it is then that the danger of losing the peace will be the greatest.

Thank you all for listening in, and write to Box 1232, Winnipeg.



## BROADCAST No. 13

Fellow Citizens:—

In our last broadcast, commenting the vital issue of this war as brought to our attention by the publicity given a so-called scheme for the stabilization of the various currencies of the world, we have sounded a clear warning that we may well lose the peace if we do not take care that the Victory BONDS we buy remain in true and patriotic canadian hands. We have made it plain that we were not purchasing victory, but victory BONDS. You all know what often happens to the shareholders of a company, (the real owners of the company property) when they do not take care about the possession of the bonds of their company. They are often forced to merge with other interests, completely alien to their own, in order to save some of their own property and keep their company functioning. We are now heavily engaged in investing in victory. If we look at this as we would an ordinary business venture for the sake of comparison and good understanding of the issues involved, we will soon realize that I am perfectly correct in stating that this is the vital issue of the war.

In victory, there is what I would call the **property** of victory in which all canadian citizens are **SHARE-HOLDERS**. Under our present system of finance, there is also some **BONDHOLDERS** who hold a **MORTGAGE** on the property. These bonds are a real and effective **LIEN**, and we, the shareholders or owners of the property, cannot dispose of the property or use it at our own discretion without the consent of those who hold the bonds. This is why I so strongly urge all of you to see to it that you the owners also become and **REMAIN** the **HOLDERS OF THE BONDS**, so that both the shareholders and bondholders will be the same and have for all time to come, a common interest. I warn you against the dangers of speculation and selling out your bonds to unscrupulous foreign bondholders. It is your plainest duty to see to it that the bonds of your country are **ALL** bought in Canada and **REMAIN IN CANADA**.

In my mind, the following constitute the property of victory in which we all are shareholders:

(1) Human capital; the blood of our sons and brothers which we are pouring out to obtain victory. The anguish of our mothers, fathers, sweethearts and wives. The strain placed upon and often the total disruption of our social and family lives. The sacrifice of our institutions and of our freedom to insure a more efficient war effort. The moral losses that all will readily appraise. The scenes of horror witnessed by many and that will remain a nightmare to those who have lived through them for countless years to come. The broken hopes and hates resulting. The losses of health both of mind and body, etc., up to an appalling total.

(2) Labor Capital: this also is a form of human capital. It comprises both talent and skill as well as labor in the ordinary sense; it is the sum total of our human endeavour, in industry, trade and commerce. How many of us are not directly or indirectly engaged in war work of some kind? To this you must add our crushing tax-burden, which is in reality a contribution of our labor capital. The labor capital sum of our victory is nearly total, as the war we are fighting is a total war. This nobody can deny. The value of this part of our property in the stock of victory can be computed, maybe, but it certainly is enormous beyond the imagination of the common citizen.

(3) Finally, we have the Material Capital of Victory: all the wealth we take from our farms, from our mines and forests, the power that we take from our rivers and that we pour out in an endless stream across the oceans to feed and supply our forces and our allies in order to destroy our common **armed** enemy. I said our **armed** enemy, because we have another common enemy which is International Finance. It is even more dangerous and hard to vanquish, and we must fight him on the home front. We meet him wherever greed is present, because he offers a nice price to those who will be his **FIFTH COLUMNISTS**.

The material capital stock of our victory also can be computed, but it is also so enormous that the average mind cannot appraise it while the brightest will only speculate over it in an effort to really appraise it.

The value of the total **PROPERTY** of our victory, therefore, is simply staggering. It is all paid for or produced by us, or taken from our land **AS WE GO ON** fighting for our victory. Do you now understand the

timeliness of my warning that we should take care and be sure of the real canadian patriotism of those who become the **BONDHOLDERS OF OUR VICTORY**? Do you fully realize the value of the **SECURITY** they hold, a security which is **your own property**? Fellow citizens, I warn you that if you do not remain the owners and masters of your victory's **BONDS**, you will not be the masters of your victory, that you will not be the masters of the peace that may or may not follow that victory. I warn you that in order to try and retain the freedom for which you are now paying so dearly, you may have to fight another war.

Some may ask very reasonably, why is it that we **OWE** what we have produced ourselves, that we have taken from the natural resources of our country and to which we have added our work? Nobody tells us that we owe someone the human capital you have mentioned, and yet, they tell us that we have to pay every penny's worth of material and work we produce. We have to get a bond of some kind covering the full value of everything we produce, or we are not allowed to produce it. . . Is somebody the owner of our country? Has somebody acquired a lien over our work so that we cannot dispose of it without their consent? Is this the reason why we cannot know any measure of prosperity in peacetime and why we cannot fight this war without running up a national debt?

I will answer your questions as best I can in the short time at my disposal. The trouble originated when the various free peoples of the world were deluded into accepting gold as the basic material out of which to coin the money necessary to carry on the economic life of their respective countries. However, with the constant progress in industry, trade and commerce together with the natural increases in population, gold resources could not keep the pace required by a smooth running economic organism. This meant that the same amount of gold kept on increasing in trade value as it kept on having more and more exchange transactions to perform. Moreover, the fallacy was consecrated that he who was the owner of a certain metal was thereby the owner of a definite claim on the whole economy of the world, and this claim kept on increasing without any action of the holder of the metal. The increase was due to the intelligence and industry of the people at large. To be the owner of a stock of gold was in itself to be the owner of a good and prosperous business. But a time came when the discrepancy between the size of the gold supply

and the volume of business it had to transact was so enormous that a substitute had to be found for gold. The finding and administration of this substitute was, of course, left to the owners and holders of the gold and gold bonds of the world. They made it **THEIR OWN CREDIT**. To-day we have a world laboring under a frightful economic dictatorship. Just think! There is approximately \$35,000,000,000.00 worth of gold in the whole world, privately owned or bonded. This constitute the 'specie' reserve of a world debt amounting to well over \$1,500,000,000,000.00! In other words, the owner of a stock of gold amounting to \$35.00 has absolute control over \$1,500.00 of credit! And we call this **sound orthodox finance**! The net debt of every person in this world is over \$700.00, and it is owed directly or indirectly to the owners of the gold reserves of the same world. . . !

Now, we have some **experts** recommending that we establish a world credit reserve of \$8,000,000,000.00 in gold! Definitely, they wish to buy the world economy for a very cheap price. . . I wonder **who** hired these experts from 34 countries; I wonder who they are. . . ; I wonder who pays them, or if they worked gratis, out of their charity for all men? . . . Who has given them their mandate to make a recommendation to the people of the whole world?

Fellow citizens, I tell you that you must warn our government that it has not your mandate to become a party to such a scheme. I repeat to you that this **IS** the vital issue of this war. I insist that freedom is meaningless unless we are the masters of our own economic destiny, and that we cannot afford to tie the issue of our national money and credit to the amount of gold or gold bonds that we may have in our possession. Understand before it is too late. Join us, join our organization and become active living units working to win this war, of course, but also and mainly to make sure that the victory we buy at such a tremendous price will be our own to insure to all our citizens a just and lasting peace in freedom and order with goodwill toward all.

Write your comments and inquiries to Box 1232, Winnipeg. This series of broadcasts is for your own information and is rendered possible by the support and donations of the citizens of this Province. I thank them all and say that Canada owes them an everlasting debt of gratitude.



## BROADCAST No. 14

Fellow Citizens:

I propose, as a rule, not to use the matter I use for my speeches at the Marlborough, the first Sunday of every month, as food for these broadcasts. However, certain circumstances may develop making it necessary for me to do so. One of these has arisen following our meeting of the seventh of this month. It is the news item published in the Winnipeg Tribune, purporting to inform the readers of this paper on the proceedings of the meeting, and the nature of the address I delivered. As a masterpiece of misinformation, it is hard to beat. I call to those who were present to listen well as I will quote the item at length; they can judge for themselves as to the accuracy of the report. Under the heading "Conscription to be Election Issue, Asserts Prince", it prints the following:

"Citing the last six federal elections as examples, Paul Prince charged political parties with 'vote mongering' when he addressed a meeting of the Manitoba Social Credit organization in the Marlborough Hotel, Sunday evening.

"About 75 attended the meeting. Mr. Prince speaking on What Thinking Reveals, deplored a voting system 'in which a candidate getting a minority of votes could win an election'.

"He declared that election campaigns had been repeated and the 'election issues today are the same as those of the last war'.

"War and conscription were the issues in 1917 and the war and conscription would be the issues in the forthcoming election, he prophesied." . . .

I wonder what exactly the writer of this item had in mind when he wrote it . . . But then, your guess is just as good as mine; so why bother? Just allow me to make one plain and blunt statement; it will be sufficient to help those who did not attend the meeting, but who are kind enough to listen to me this evening, to make

up their minds as to the value of the news given to them. Here it is: ever since I have grown wise to the doings of our great political parties, and ever since I have grown politically old enough to form an opinion of my own which is not propagandized into me, I HAVE NOT BELIEVED THAT A MATTER LIKE CONSCRIPTION COULD EVER BE A MATTER FOR ELECTION ISSUE, as I credit all Canadian citizens with enough patriotism to do their duty, even at the cost of their lives if they realize that their country is really in need of it. In my mind, the issue rather is to get the necessary TRUE INFORMATION to the people. Therefore, I completely and firmly deny the truth of the statement credited to me. I further disclaim the statements attributed to me in the whole item: not one direct quotation is true. The Tribune is at perfect liberty to prophesy, as far as I am concerned. I am content with commenting the issues as I see them in the present, and I will not try to forecast what our politicians will try to propagandize us into believing in the future. In my mind, there is only one issue which I consider vital in this war, outside of winning it (which is obvious to all, so it is not debatable) and that is that we have a fight to win on the home front against International Finance. This is the real issue with which I am concerned, whether it is revealed and becomes the topic of public discussion or not. I have said so publicly several times, and I did say so again in the Marlborough. I claim that this is so vital an issue that if we lose sight of it, and if we lose the home front battle, then we shall have fought this war in vain. I claim further that this should not be an election issue, as the whole Canadian people would be united on it if they only knew the whole truth. It seems to me that some of our newspaper editors should spend more talent and ink to bring it home to the people at large, and allow proper space to write to all those who may oppose their views, in order that a true and enlightening debate might result from the freedom granted to all. This is the fourteenth in a series of broadcasts that stand as a challenge to my fellow citizens of different or opposed views. Not once have I gone down to misquotations of my antagonists' views. If they do not wish to take up the challenge publicly, they are perfectly free to do so, but they should at least not misquote me in their news items. This process will reflect much more on them than it will on me. Definitely, they will not succeed in "Fooling all the people all the time." . . .

For all practical purposes, the people of the whole world have been fooled for several generations by the

lords of High Finance. To-day, the people of the whole world is waking up to reality; the time for fooling them all is over. The wisest thing the money lords can do is to recognize the inevitable and co-operate with the forces of reconstruction in a just retribution for the suffering they have caused. If they do this, they will not only redeem themselves in the popular mind, but they will immensely help in a difficult task requiring all the skill and goodwill of men in every walk of life. Will they? This far I am sorry to state that they appear to be mustering all the forces of reaction at their command in a last and desperate effort to further deceive a people that will not be further deceived on that question. This explains the nature of the propaganda which is fed to us in an endless stream. This explains all the 'plans' proposed for our approval, whether they be for the maintenance of the world order or for taking care of our old folk or for providing us with compulsory unemployment insurance in the days they foresee when they will again forbid us to work and freely provide our own selves with the things we require. I repeat to you, my fellow citizens, this is the real issue; I speak of none other, even if the Tribune quotes me as forecasting a 'conscription issue'.

I ask of you, whom will you believe? Will you place your trust in those who openly tell you that the WAR has taught them the resources of our country in wealth and in men, and who blandly tell you that you will from now on know a degree of prosperity heretofore undreamed of because the WAR has revealed to us what we could do? Is the war a living and godlike benefactor of mankind? Is it true that without it no one would have found the possible wealth of the earth? Do you not rather believe with us that while the war has forced us into a most undesirable degree of regimentation it has also forced our overlords into releasing the untold talent they kept captive and into allowing this talent to work on the wealth this God-given earth offers so profusely? We were telling you BEFORE the war that it was coming. We told you why it was coming. We told you of the dictatorship that was keeping you captive in the depression years and of the unbelievable prosperity that would be yours if you only resumed the economic activity of which you were capable. We told you what and who was keeping you out of your legitimate inheritance. War or no war, we keep on giving you the same analysis of our ills, and recommending the same remedy. Historical events have proved us to be dead right. Whom will you believe and whom will you follow? Those who admit that they are so deaf, dumb and blind to reality that it took a world

cataclysm, such as we are unhappy enough to live through just now, to make them realize that there was strife and injustice, are now posing as your would be saviours and your unfailing guiding lights for all time to come. They make you their propositions of State regimentation and International economic dictatorship reinforced by an International Police Force.

We offer you freedom; not FOUR FREEDOMS, But FREEDOM the sovereign gift that you either possess or lose entirely. We tell you that freedom granted, you can do the things you want to do without the help of bureaucrats and without an international police force paid and maintained by you to prevent you from doing things you DO NOT WANT TO DO. If you are free, you yourselves will help maintain the world order that this police will force you to maintain, and you will have the satisfaction of your duty well done. You yourselves will look after your numerous personal duties without the regimentation and interference of the State. So I say to you, join us and win this battle for freedom. Write to Box 1232, Winnipeg, and listen to us again, next week, same time, same station.



## BROADCAST No. 15

Fellow Citizens:—

We have been told, and we have believed and we still believe that we have landed in this war to safeguard freedom **FIRST OF ALL**, in our own beloved country, and second in other countries whose peoples wish to retain their own free choice. This made a plain war issue and a no less plain peace objective. This rendered literally true the statement so often heard that this war arrayed the forces of christianity on the one side, and those of pagan totalitarianism or slavery on the other side.

It is now up to us to be vigilant and watch over the issues now facing us. We must understand, and not be misled by those who do not hesitate to change the very meaning of the words they use, in order that a so-called christian objective becomes in reality the very essence of human enslavement to a pagan conception of world peace and to a pagan all powerful **WORLD STATE** created and forced down upon us by the genius and occult forces of International High Finance. That we are the intended victims of a plot, single in purpose and international in scope, will be obvious to all those who pause to think over the nature of certain sources of propaganda that flood us periodically. It can always be recognized by the one feature: the problems we face are such that we cannot solve them ourselves. For their **PERMANENT** solution, we will have to hand over to some international body, higher, bigger, more powerful and far wiser and more disinterested than **our own national government**, some of the functions it previously had the sole and exclusive right to perform for the common service of the citizens.

In other words, we are told that if we want to have lasting order and peace in this world, our own rightful government will have to pass on to somebody not responsible to the Canadian people **SOME OF THE SOVEREIGN FUNCTIONS IT NOW PERFORMS FOR THE COMMON GOOD OF THE CANADIAN CITIZENS IN FULL DEMOCRATIC RESPONSIBILITY TO THEM.**

The propositions made to us are varied and are always favorably and widely publicized. Under close an-



alysis, they all fall under two capital headings, namely: the creation of an international currency stabilizing institution or bank, and the creation of an international super-state or government with wide powers to maintain its own conception of a world order, without regard to the conditions and necessities of the **internal order** of any particular nation.

That this is a concept of extremely centralized power as opposed to the decentralization so necessary to individual freedom will be obvious to all. I would not bother to even mention the schemes proposed to us in this series of broadcasts. if I did not believe it possible that the Canadian people be completely misled or be propagandized into indifference over an issue which IS THE CAPITAL ISSUE OF THE WAR.

First of all, the press of the country is nearly unanimous in eulogizing such plans. Second, our own government seems too engrossed with winning the war to even voice a warning of the threat directed at us, even more, many of the ministers of the Crown have voiced their open sympathy to such schemes, and in some cases, they have themselves espoused them or become the proposers of them to the Canadian people. All the while, the government has ben content with the statement that it officially had nothing to do with them.

In the meantime, the Canadian citizen does not hear a single authorized voice raised in protest of the projects. This gives no antidote to the poison of propaganda which it is forced, literally, to absorb, and therein lies the threat.

I propose to go through some of the most widely advertised of these schemes in this series of broadcasts, so that you may fully understand the importance and actuality of our Statement of Policy, in the two clauses that I shall quote immediately:

“We will make our money ‘**national**’ in fact and not in name only, by breaking from the international financiers who at present govern all our monetary policies. It is not necessary that there be a so-called international standard of money. We are not interested in foreign money; we are interested in foreign goods and in what goods they require from us in exchange for them. Barter has always existed in fact between nations; we have labored under the delusion that our money had to be accepted in foreign countries in order to be able to buy from them, and that their money had to be good in our own in order that we could sell to them. This delusion

has been responsible for the frightful toll we have paid to the international racketeers. We shall come back to the actual fact and proclaim it openly: then all will understand the problem of foreign trade, which is a lot simpler than all imagine, and the present barriers to FREEDOM of TRADE will be completely destroyed. The greatest single source of international friction and enmity will be removed. The road will be open to a real friendly understanding between free and sovereign nations; this is the foundation to a lasting peace, as justice is at the very root of it, and not rival exploitation as at present . . .

"Our first principle and concern is the maintenance of the full sovereignty of Canada as a member of the British Commonwealth of Nations.

"On this count, we stand pledged to fight all schemes of the present day High Finance, and its pet International Socialism, that would tend to reduce, allay, weaken or destroy our national sovereignty in favor of an International Supreme State that would rule over all the nations of the Earth.

"Basically, our stand on this question is the same as it is in the social sphere, where freedom of the individual is our first and most important concern. If we are to enjoy the complete freedom for which we are at present fighting at such an enormous cost in blood, wealth, work and resources, we must retain the **right** to use this freedom which is national sovereignty." . . .

Our definite and unmistakable opposition to the present concept of foreign trade and propaganda to maintain it can now be understood. So will it be for our opposition to such plans as the Beveridge, Marsh or N.R.P.B. recommendations for social security. So will it be for our definite antagonism to the creation of a World Bank, operating the gold-standard or otherwise. Last but not least, our absolute and lasting challenge to fight all plans to weaken or destroy our national sovereignty, and to establish a form of world government having the control of an international police force to subdue the so-called "bandit" nations. Plans of this type have been put forward by Streit and others.

I am so insistent in discussing these plans that someone has remarked to me that he is anxious to hear me discuss our home problems. I have sympathy with his view, and I agree with him, and I shall do so very soon. However, it is useless to discuss what we would like to do, and what we should do, **IF FIRST OF ALL WE DO**

**NOT RETAIN THE RIGHT TO DO IT.** This right is now challenged from every quarter and it has become the vital issue. I propose to discuss it until my fellow citizen realizes with me that we must retain our own national integrity at **ALL COSTS**. I propose to obtain telling results on this count first of all. Those who have studied our Statement of Policy know how comprehensive our outlook is, and what developments it can provide. Therefore, I say to you my friend, be patient; we must first of all get rid of an enemy who is attacking us from within and who is preventing us from putting order in our own house as we want to do. His argument is to put order into everybody's backyards first, and not to bother about the house, that he will take care of that while we are busy with other people's yards. This enemy has good listeners, and threatens to control our very home. Do you now understand with me that we must wake up to the threat that is upon us if we wish to have the order of our dreams, and a plan made to comply with somebody else's command?

First of all, then, we have the propaganda about foreign trade. Nearly all those who talk about it belong to the so-called school of freedom of trade, meaning that we should abolish all tariff barriers. With this view I fully agree. There is something else, though, with which I do not agree, and it is the statement often repeated that we must endeavour to outsell other nations and secure for ourselves a "favorable" balance of trade as a means to a higher degree of prosperity. This means that if we produce and sell out **MORE** goods than we import, we shall have prosperity, just like a business concern operating for a **money profit**! Fellow citizens, just think: a nation operating for a money profit, when, as a matter of fact every nation has **created** its own money for the better distribution within its own borders of the variety of wealth it produces! No other nation coins Canadian money, therefore, Canada **CANNOT** make a money profit by trading with other nations. **UNLESS** Canada coins for circulation into Canada some foreign money, an act which cannot be construed otherwise than inimical to the country against which it is perpetrated, or unless an international power has the direction of the Canadian monetary policy. In this last case, then we are forced to operate the national economy on a basis of money profit. It is this last case which is true at present. It is an usurpation of constitutional power. We protest it, while those who would maintain the pre-war order insist that we should consecrate it and remove the sovereign right to coin money from Parliament, and vest it

in an international institution. Then we shall always be in the situation where we have to sell the best of our goods to foreign nations if we wish to have the price to buy what is left in our own country. Sell your cream, then buy your own skim milk. SELL! DO NOT IMPORT! You do not need goods, you need money!

For how long, fellow citizens, are we going to submit to this unlawful tyranny? For how long are we going to allow a handful of international schemers usurp the sovereign power and use it to enslave us?

The answer will be given by you at the close of this war. Are you prepared to give a wise and enlightened answer? For generations to come, Canada will feel the wisdom or otherwise of your answer. Think! Study, and then act. Do you permit me to again invite you to join up with us, and become active living units working to set this great country REALLY free?

Write your comments and inquiries to Box 1232, Winnipeg. Listen to us again, next week, same time, same station, for further comments on the nature of the proposals made to us.

Good evening all!



## BROADCAST No. 16

Fellow Citizens:

This evening, I am going to try to understand with you the meaning of "foreign trade". This will be in order to undo a lot of the shady work of interested propaganda. In fact, we are told from so many sources that if we want to have peace and economic stability after the war, we will have to have good trading with foreign nations, and this is made the basis for such undue pressure toward the establishment of an international and supra-national control of credit in the form of a World-Bank, to such an extent that I feel that I would fall short of my duty toward you if I did not make this the subject of a special address.

Foreign trade, just like any form of trade, is made for a specific purpose. The orthodox economists declare that all trading is made to secure a gain or obtain a money profit. In their minds, the money question is so fundamental that it becomes the end of all economic activity, of which trading is only a small part, so that the idea of meeting need and giving service is obscured. Their very wording does not even mention or convey the idea that economics are a creation of men in their own service. They use such descriptive phrases as "the law of supply and demand", the "**creation**" of a market, meeting foreign prices or stopping "uneconomic" production . . . This way of speaking is presented in a plausible manner, so that the impression is definitely made that economics is a science of physical phenomena just like all other sciences, that man can obtain a knowledge of its laws and make the best of applying them to his own advantage while he is completely incapable to change anything in its workings much as he is incapable to change anything in the workings of astronomy, physics or chemistry . . . This view is the quintessence of economic liberalism, and we are definitely opposed to it. Of course, we have to admit the hopeless and immoral "laissez faire" if economics are immovable by man as are the stars; but . . .

Our view is that economics are man-made and that as such they are subject to the bid of men, that moral law



governs them and must govern them if we are to have order and peace. We hold that they must keep on functioning in the service of men. In our minds, balance between supply and demand has no other meaning, in order, than to see to it that production will at all times be adequate to fill the needs of the time, and by "needs" we do not mean the size of the pocket-book but the actual **human** requirements. This leads us to a very different understanding of trade, and especially foreign trade than that which is expressed in nearly all the leading editorials and propaganda of our commercial press. Greed is removed as the exclusive motive of the economic activity, and service born out of a truly christian love of our fellow man takes the fundamental position it should take in a society boasting that it is christian.

If we take the view that we trade for a money profit, then trade between nations must be made for the sake of a money profit. This will necessitate a common money between nations as a foundation for this money profit, and all the national currencies of the world will have to be related in some way to this common "world money" into which it can be readily converted. This is the view taken by so many noisy liberal or socialist economists of our day. They have our own statesmen under their spell and they talk about the creation of a **world institution** to look after the establishment of **world** credit and medium of exchange. They talk surrender of national sovereignty. They have to, because we cannot be the masters of our own exchange of this exchange is made to a measure which is not our own, and over which we have no control. Before we coin for our own needs, we will have to secure a reserve of the "world exchange" to render our own money readily convertible. Therefore, we will strive to sell others much more than we import, in order to be able to use more money inside of our own borders according to our needs and material resources. We will seek to **import** foreign capital to invest in our industry which we will be forbidden to develop ourselves for lack of funds, etc. . . . The old slogan will be going strong: **GET THE MONEY, GET THE MONEY AND YOUR INDUSTRY WILL SUPPLY YOU WITH THE GOODS. NO MONEY, NO GOODS!** Rivalry will keep on being rampant not only between individuals, but between nations. Hence the necessity for a strong force to maintain order in the world. As the balance of power theory is dead, and as the idea of an international police force has proved anything but popular despite the good press it received, they now talk us into accepting the idea of an associa-

tion or league of the "United Nations" who will act in their respective zones to maintain an order which would crumble immediately if it was not MAINTAINED BY FORCE AGAINST THE WILL OF THE PEOPLES CONCERNED. When you talk force, you talk transgression of somebody's will or rights, or violation of freedom. There is no other reason for the use of force. The sad part of it is that we shall be in the boat of those who have to submit to something which we do not want as individuals and as a people. We will have to keep up the foolish game of selling others the very best of our cream in order to secure the price with which to buy OUR VERY OWN SKIM MILK! Fellow citizens, is this what you want, is this what you are fighting for? Do you really **wish to be obliged** or forced to sell the United States the very best of your nickel and pulpwood in order to be authorized to help yourselves to the food and radios and washing machines and automobiles and farm implements that you produce yourselves? Think well, and tell me if you can find any other meaning to the phrase that **there can be no national prosperity UNLESS WE ENJOY A CONSIDERABLE AMOUNT OF FOREIGN TRADE!** Just suppose that through a world cataclysm all other countries should vanish from the Earth! Then should we ourselves disappear through starvation, because we should not be able to enjoy foreign trade? What a preposterous claim! . . . Definitely, someone has a plan, and this plan is not for the welfare of the Canadian citizen. But, our study together has revealed how closely linked to the problem of "world peace by force" is the idea of trade for a money profit. We now understand the meaning of those who tell us that we cannot be prosperous within our very own borders unless we strive to render some other people less prosperous by selling more to them than we import, in order to get the money. It is the explicit admission that money is supreme over the whole world, that it is the end of all human endeavour. Therefore, we are unable to cope with our own problems; we will have to have the aid of an international bank, and, as the need arises, of an international police force or something that will have the same power and effect.

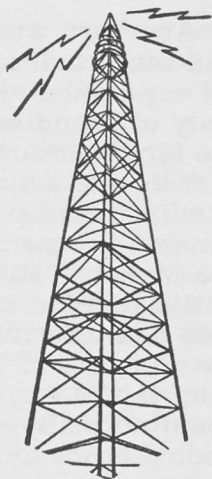
Our view is diametrically opposed to this chaos. For us, money profit, although legitimate "in se" is not the fundamental motive for trading any more than it is for the whole of the economic activity. Service to men is the motive supreme. Profit is only incidental and consequent to the service rendered. It is a just retribution or pay for the service rendered. That is all. It is then ob-

vious that the fundamental reason for trading, the natural motive for all trading, is THE EXCHANGE OF SURPLUSES, in order that all may enjoy as far as is possible, as much of the wealth and talent of the earth as can be brought to them in just exchange for what they can offer. Money was created by every sovereign nation in order that its citizens could trade freely within their own borders. The idea of an international money is distinctly opposed to this fundamental view, as it will compel nations to compete one with another in order to secure this money which they do not create themselves. The idea of exchange of surpluses, which is synonymous to access to surplus wealth, will disappear. In our view, the United States can have access to our pulpwood and nickel, provided they give us access to their surplus machines; the Chinese can have access to our surplus wheat, and so can the Indians, etc., and supply us with some of their own surpluses of national produce, etc. We do not need to be governed by an international bank in order to do this. Rivalry being out, we do not need an international police force to step down our unlawful greed. Christian principles can be maintained at the foundation of our economic activity which will remain true to the very reason of its creation and obey men. Men do not become enemies and rivals until two of them at the one and same time set their minds and hearts to getting the one and same thing which they cannot duplicate.

I believe, fellow citizens, that you will agree with me that our proposition of freedom of trade is what you all want; I believe that you will agree that if the "best minds" of the world had set themselves to getting this natural plan into action as they have tried to persuade you into accepting an abdication, they would have achieved working results long ago. Remember, when in trade you seek only the surpluses of a nation, you cannot possibly become the rival and enemy of that nation, especially if you offer to that nation something that its people really want, out of your own surpluses.

Are we dreaming, friends? Is this possible? How far removed we are from all those (rationing) and regulation proposals we hear so much about these days! Freedom it is! Do you want it? Come join up with us in this great work of setting our own country economically and politically free. Read our Statement of Policy, Prosperity with Freedom. Write to Box 1232, Winnipeg, for more information. Do not forget that this is a movement of the people of this Province, for the benefit of the people of this Province, directed by the people of this

Province. All the monies used in giving you this series of broadcasts has come and is coming to us by **voluntary** contributions of the people. We have nothing to hide, nothing to be ashamed of. Thank you for listening, and do not forget to be with us again, next week, same time, same station. Good evening all!



## BROADCAST No. 17

Fellow Citizens:—

I believe that I have told you enough of the meaning of 'foreign trade' for your own personal appreciation and enlightened judgment of the real worth of the present propaganda on this matter. Therefore, I will pass on to the second great proposal made to you for post-war order: The so-called 'social security plans' put forward by Sir William Beveridge and our own Leonard Marsh in their extensive Reports. You will readily understand how they fit in the Master Plan for a World Dictator State governed by the present International High Finance.

In 1935, William Aberhart was hollered down as Canada's No. 1 fool, and the Province of Alberta pointed to as the haven of wild experiment, by those who claimed to have the monopoly of sound economic knowledge. Why was that? Because Mr. Aberhart claimed that in the whole process of the economic activity there appeared only one institution standing in the path of the endeavour of all toward their common prosperity and security. He pointed that it was the Money Institution. He therefore firmly called for a drastic revision of our financial policies, and for a complete and effective sovereign control of our Parliament over all issues of National money and credit, in order to bring the Money Institution back to the simple place it should normally and logically occupy in a well ordained national economy.

The proclamation of the necessity of monetary reform which caused such great scandal but a few years ago, is now conceded without discussion by all students of economics, no matter what school they belong to . . . But, the reforms advocated are far from being the same, and far from working toward the same common service for all. Those who steadfastly refused to even consider the possibility of reform a few years ago now admit that the WAR has taught them that we could use the resources of our country a lot more in peace time. They claim that **BIGGER AND BETTER NATIONAL DEBTS CAN PRODUCE MORE PROSPERITY, THAT GIFTS TO FOR-**



EIGN COUNTRIES WILL MAKE US MORE PROSPEROUS IF WE ARE CAREFUL TO MAKE THESE GIFTS IN MONEY, IN ORDER THAT THEY WILL BE FORCED TO SPEND THAT MONEY IN CANADA THUS BOOSTING OUR PURCHASING POWER TO BUY WHAT WE WILL HAVE LEFT OVER IN OUR OWN COUNTRY, OUT OF THE STAGGERING SURPLUSES OF OUR NATIONAL PRODUCTION . . . They point out that the peacetime chaos was the result of a lack of power in the money institutions. The Bankers of the WORLD did not feel secure enough to do all the good they wanted to do to their fellowmen!

Fellow citizens, just think! The money lords did not wield sufficient power over your lives, and they could feel secure only when they ordered the starvation of some thirty million persons in the world, an order they were powerful enough to have us all obey . . . This WAR has taught them that they could finance the peace IF WE GIVE THEM MORE POWER . . .

At one time, there were no bankers. Just take a moment to think over the meaning of this statement. It means that at one time they money barons did not have an ounce of power; that power was all the people's own. In the last centuries, the people have given them power over your economic activity. They immediately set out to conquer the political power, using the economic power you had given them against you. They won the political battle. At the end of the last century up to this time, they set out to grasp your social power, and they use your State against you to do this. The national debt and the resulting taxation are their weapons, because they remove your own purchasing power from you to such an extent that you can no longer look after your social duties and must turn to the State to carry them out for you. Therefore you see a sort of logic in the advocacy of the so-called social security plans controlled by the State, such as the Marsh and Beveridge recommendations which mean nothing else than that through national debt and taxation, you can be made secure against starvation! Mark you well: you can be made secure, not through your own industry and will and capacity to work, but through the good office of the banker who will lend the necessary money to your government, who will in return guarantee to them a better measure of the taxes collected from you . . . It is the consecration of the rights of money over men. It is a monetary reform based on the principle that money must be fully recognized as the one supreme good and purpose of men's activities.

As now, money will be produced by the few privileged, who will put it in circulation only upon delivery to them of an ironclad guarantee that their supreme power will never be challenged, much as they at present require to allow us to work to produce the tools with which to achieve our victory. The Marsh and Beveridge plans, therefore, are offered to you under the assumption that no existing national government has the power to control finance, and that some means are to be taken in order to safeguard the minimum necessary to maintain life and some health services available for the citizens. The idea, in one word, is that while the supreme power allows you to work and produce wealth, you are to be taxed in order to force you to put something aside for the rainy days held in store for you by those who have acquired power over your economic, political and social activities. It takes it for granted that the purchasing power cannot be increased in direct proportion to the value of the production, that we are bound to again meet with a surplus of goods above and over the available money, that this surplus will again force us into idleness, and that we will have to pay for non-production. Therefore, we begin to pay for the future non-production out of our present earnings. This scheme is offered to you with such a stream of loud propaganda from all quarters that you are led to believe that there is no other solution to the problem of personal security than to have the State run into debt, that money is beyond your control, **that it controls you.**

You are told that the gentlemen offering you these schemes are the **WORLDS' BEST ECONOMISTS**. You are not told that the school from which they graduated is distinctly socialist. It is called the London School of Economics. It was founded by Sir Ernest Cassel, a Fabian socialist who endowed it with an initial fund of \$7,500,000.00. The purpose for which he founded it is to train the bureaucracy of the future socialist state. Therefore, friends, remember when you hear of graduates of that school the real bearing of their influence upon your national economic life.

Opposed to the school of money reformers who would give more power to the money gods, stands the christian school of the freedom of the individual. It proclaims the right of men to remain the masters of the earth and of the institutions they have created for their own service. It is the Social Credit school. In the face of the abuses made with the powers granted to them, it claims that the money lords should be brought to order, and that they no longer be permitted to do as they please

in the economic realm. It claims that their political power is an usurpation, and that they should be put out of it, and that the sovereign power be again vested in those who have the mandate to govern the people for the common good of all. I belong to that school, and I want to make sure that our social security will mean just what the name implies. Remember that social security means security born out of society, i.e., out of the free associations of free men. A strong undivided family, for instance, will provide social security for all its members. State insurance schemes are as far removed from the social ideal as it is humanly possible, and should be used only where the natural associations of men have disappeared; and even then, this should be only a temporary means used to facilitate the return to a more natural order. The Social Credit aim, mind you, is not to make you dependent upon the State, but on the contrary, to make you entirely self-supporting as far as this is possible. If such was not our aim, all the talk we do about freedom would be entirely meaningless as is the talk of the various **freedoms** promised to us by those who would enslave us. Money reform, therefore, in the language of a Social Crediter, means that power over men will be removed from money, and from those who have this far controlled money exclusively for their own selfish purposes. We do not consider that production can outgrow purchasing power in the citizens. Therefore, we do not consider it necessary to install compulsory State Insurance schemes to protect the lives of those that so-called future over-production periods will put out on the street. We understand that the Earth is ever more productive under the toil, impulse and creative genius of men; therefore, we do not go for schemes that imply that production must stand still in order to match the sterility of a pile of gold. Therein lies the reason for our steadfast opposition to the schemes offered to us by Leonard Marsh, Sir William Beveridge and others.

Next week, fellow citizens, I will talk to you about the third great plan offered to us as a basis for world order and peace; it is the project of a World Bank, consecrating the abdication of our Parliament. As we have seen, the proposals of foreign trade and social security offered to us, are only preparatory to this master project.

If you are interested in these broadcasts, if our work means anything to you, please write to us your comments and inquiries. Get to know some of our friends. Address all communications to Box 1232, Winnipeg, and do not forget that we will be on the air again next week, same time, same station. Good evening all!

## BROADCAST No. 18

Fellow Citizens:—

To what extent is our national spirit, our will as a nation to live and to shape our own lives, still the governing factor of our policies? Do we, as Canadians, consider that we can wisely manage our affairs for the welfare of our fellow citizens? Do we take the necessary steps to learn, to think and to act as a living nation? Bluntly, **HAVE WE A NATIONAL MIND?** . . .

I wish I could answer these questions in the affirmative, without any reservation. Please think with me, and appraise the following: of course I appreciate the wonderful war effort we are putting forth, but, is the war our end, or is it **just a loathesome means to our national end?** In fighting, are we mindful of **our purpose** in fighting or are we lightly misled into forgetting it, taking it for **granted** that everything will be just nice after we have beaten Hitler? After we have put Hitler down, just who is it that will give us what we want? Is it going to be the very people who have given Hitler to the world, who have kept injustice rampant in every country, who have made the richest countries of the world the havens of idle relief recipients because they would not step down the standard of living of citizens and thus make them the cheapest competitors of all in producing and selling their national wealth? . . . And, just what is our purpose in fighting this war? To what extent are we participating in making ready for the blessed coming of peace? What is our individual share in this work? What will be our own personal answers to our soldiers when they return and put us these questions?

Your answers tell the answer to the question: **HAVE WE A NATIONAL MIND?** We do have a very loud propaganda on post-war reconstruction, but this propaganda is not of our own making; the very fact that we are propagandized makes it plain that it is not coming from us, that we should be very cautious in accepting it. Generally, people do not spend huge sums of money unless they have a purpose which is their own. This far, we have seen the meaning of the foreign trade and

social security schemes offered to us. We have understood that they came from International Finance Headquarters. This evening, we are going to contemplate the third great chapter of the so-called national propaganda that is forced down upon us. It is such that it indicates that the high financial councils have decided that the national spirit is dead in us, and that the time has come to reveal their plans without fear or concealment. Like the propaganda for trade and social security, this also is propagandized simultaneously in all allied countries, showing the international origin of the scheme, and that it is distinctly NOT coming from the expressed wishes of our people. Friends, I am going to speak to you of the so-called money stabilizing schemes recently put forward by Lord Keynes in England, Henry Morgenthau in the U.S.A., and surprisingly, by our very own Hon. J. L. Ilsley in Canada.

Now, do not let anyone be scandalized on account of my dwelling so much on these post-war schemes and say to me: let us get on with the war, and we will talk of all we aim to do after we have insured our freedom by winning the war. To those who would speak to me in this manner my answer is very simple, and here it is: like you, my desire is that we get on with the war; but we must undo the propaganda of those who wish you to fight this war to insure their complete victory over the whole world, and that includes Canada; let them stop proposing their unholy schemes, let them stop talking to you about their plans for world trade, State social security, world banks and World Super-States, and I will gladly stop warning you of the dangers that lie ahead.

I claim that the establishment of a World Bank of international credit, such as advocated recently, involves a definite surrender of sovereignty by Parliament to some foreign or international power that will have jurisdiction above and over Parliament. This fact is so obvious that no attempt has even been made to conceal it by those who would lure us into accepting it. They just do not speak of it, or they mention it lightly, as if it were of no consequence. Here, I beg leave to quote from a statement that our very own Prime Minister, The Hon. Mr. Mackenzie King, made to the Canadian Press at the end of October last year; here it is: "Functional machinery to carry on necessary arrangements among nations, including maintenance of INTERNATIONAL MONETARY STABILITY AND PROVISION OF CREDIT. . .



"To accept representation on an international agency **AUTHORIZED** to make decisions which would ensure **THEIR SECURITY AND PROSPERITY IS NOT TO BE REGARDED AS A SURRENDER OF SOVEREIGNTY**.

"If that is a surrender of sovereignty, the common people of the **WORLD** are looking for more surrenders of sovereignty:" . . .

If the Canadian Press statement is true and conveys the mind of Mr. King, then he is ready and willing to have Parliament quit being the **PROVIDER OF OUR SECURITY AND PROSPERITY**. If I understand the words in their true meaning, our security has no other meaning than our **peace**, and our prosperity means nothing else than our **bread**. . . .

We owe allegiance to our national sovereign because he is the high **keeper** and provider of our individual rights to **BREAD** (prosperity) and **PEACE** (security) and **LIBERTY** (personal self-government). These three are the supreme duties rendered by a legitimate sovereign, and his right to our allegiance springs from his faithfulness in fulfilling these duties.

Now, according to a press communique, our Prime Minister is willing to have our sovereign abandon **TWO** of these **THREE** sacred sovereign **duties** . . . What would become of the third: **LIBERTY**, under such an abdication? Are you **FREE** when somebody else controls **your** prosperity despite **your** resources and despite **your** will to work? . . . Are you **free** when somebody else declares **WAR** for you, and then dictates **to you** the terms of peace of **your** victory? No, friends, you cannot have fractional surrenders of sovereignty; like freedom, you possess it entirely or you have it not at all. Therefore, I ask you, Citizens of Canada, **IS THIS WHAT YOU WANT?**

I have repeatedly warned that the project of a World Bank involved surrender of sovereignty. Now you have the statement of our own Prime Minister giving us the very same warning, although he apparently favors it. Did you note in his statement that there is the question of **INTERNATIONAL MONEY STABILITY?** To further stress the emphasis on the international power influence, did you note the allusion to the desire of the common people of **THE WORLD?** This is a very big body of people to take note of the statement of our

Prime Minister. Why did he not say the common people of Canada? Where is his care? Where does his duty lie? Whose common good is he pledged under a sacred oath to provide?

Do you now understand that those who would establish a World Bank, based on gold or anything else, mean to enslave you to a World organization over which you have no control but to which you would surrender your control over the things, resources, work and talent that are yours? The whole scheme has plausibility under only one light, the light that is false and that shows you the whole of the human endeavour as subordinated to MONEY. If you admit this supremacy of money over man as order, then, my friends, all our talk is useless and we shall never be able to convince you. What can we do if you believe that you work for money, if you believe that you trade for money, if you believe that you must get money from the other peoples of the world for the goods and services that you deliver to them? Then you must have a common money that all will strive to get. But. . . who **makes** that money? Who puts it into circulation? Is it God? Definitely no! Then it is men. Who are they? What have they got that they use in the making, and that you have not? I tell you they have nothing that you have not. They use **YOUR OWN CREDIT WHICH THEY DELIVER TO YOU AS A DEBT OWED TO THEM AND OVER WHICH THEY FORCE YOU TO PAY INTEREST.** Remember that he who controls your money supply controls the whole of your national price structure, that he is the master not only of your standard of living, but that he controls your **economic** security; this involves your political as well as your social security. Therefore, you can understand our opposition to projects that would force your legitimate sovereign to first of all secure some reserves of a commodity which is not produced nationally before he could allow you to tap the resources of your own country and add to them your willing labor in order to attain the level of well being to which you have a natural and legitimate right.

Fellow citizens, no degree of general prosperity and no real peace can be born out of rivalry. The World Bank projects of our day are based on the assumption that all men will strive to outdo each other in securing the common world money or its national substitute duly authorized by the issuers of the international medium of exchange. As previously explained to you, no international money stability will insure a just and stable price

level within any nation. On the contrary, it would seriously jeopardize it if it was the result of an international action based on the so-called money profit principle of debt issue. Am I mistaken when I state that our aim should be to secure INTERNAL PRICE STABILITY? Then, let us fight all international money schemes, and let us see to it that our duly mandated Parliament remains our true and EFFECTIVE sovereign. Listen to us again next week, at the same time, over this same station, when I will talk to you about the WORLD STATE PROJECT.



## BROADCAST No. 19

Fellow Citizens:—

I have repeatedly warned that the propositions for post-war order that have been advanced for the approval of the Canadian people and which have been largely publicized since the start of the war, all have this in common: they imply the recognition of the power money over men, and they call for a reduction and even for a complete abdication of the national sovereignty of the various nations of the world. The three previous broadcasts of this series have made this very plain on the propositions of foreign trade, social security schemes and the creation of a World Bank. The fourth great proposition for post-war order makes my claim obvious to all: it is the plan advocated by Streit and others for a union of the various nations of the world; they would abdicate their own jurisdiction over a number of questions which are paramount in their respective lives. This loss would be incurred to establish a **world central government**, armed with power and means to enforce its will above and over every other government in existence.

The arguments invoked can all be summed up and stated bluntly in the following manner: experience has shown that the basis of the foreign policies of the various sovereign nations is **GREED INVARIABLY**; therefore, there is only one way to install order and peace in the world, in a permanent way, and that is to remove the sovereignty from the various nations, and to vest that sovereignty in an international body of government constituted above and over the petty national quarrels. This international body would not be interested, therefore it could function without bias or prejudice for the common good of all. . . Such is the proposition, and the claims made for it.

As ever, in false arguments, the claims for the **POSSIBILITIES** are made as if they constituted a guarantee of certainty on the one hand, in favor of the project, while the obvious and easy possibilities to realize of the system rejected are presented as very remote and impossible of attainment on the other hand. They say:

“You know you are greedy and that you will ALWAYS behave as greedy people; surrender your **freedom** which is your national sovereignty to an international MASTER committed to stop your greed, and he will SURELY AND CERTAINLY keep you out of greed!”

As a retort to this project of a world government, and as an answer to all the arguments invoked in favor of it, I feel inclined to give a one word description of it all: PREPOSTEROUS!, and say no more; but in the face of the stream of propaganda proffered under cover of the present war, I feel that we must think it over a little more together.

First of all, why do the various peoples behave as if they were solely concerned with their own greed, when, as a matter of fact, many of them would be willing to surrender the precious gift of their own freedom in order to stop greed? This immediately lands us into the consideration of the motives of all trade and relations of commerce between nations. Here, we find that in the past, all were striving to acquire gold. Have we not remembered that after the last war Germany was forced to take a pledge to pay all her reparations in GOLD, that she did not have the gold and that we refused her goods? Therefore, we were not greedy to take from Germany what she had; our so-called greed centered around the yellow metal which Germany had to get from somebody else in order to deliver it to us. This clause of the last peace treaty is now conceded by all students as being responsible more than anything for the world chaos which preceded this present upheaval. . . Why was that? Simply because we were all on the GOLD-Standard and we all needed an extra supply of gold if we wished to readily monetize our growing production in order to fully enjoy the prosperity of which the natural resources of our respective countries together with the industry of our peoples made us capable. We were **greedy** to get from the others the gold which we deemed necessary to our own INTERNAL TRADE.

The present project of a world bank, if it is going to have any measure of success, must be ENFORCED by someone; this is the reason of this talk of a world government, of a Super-League-of-Nations backed by a powerful International Police Force which would force us into a standard of living which is not our own, this is the why of this talk of making uniformity in the standard of living of all nations, of a standard of education etc. All this would tend to insure the so-called balance of trade, so that the money supplies of the world would not have



the tendency to slide into the hands of the most active and industrious people, and not necessarily of the most greedy.

We say to you: instead of blaming freedom, sovereignty and greed, why not find out what has this far stopped the various free peoples from attaining the interior well-being of which they were capable, and which turned them into bitter and greedy TRADE RIVALS in the world, seeking not the consumption of home markets, first, but foreign consumption, while they made the best efforts not to buy from outside, trying only to sell out and to close the home market to all importations, implying that we had an absolute surplus of everything over our own needs.

Our investigations on this subject will lead us to a common answer: the various peoples of the world have behaved so unlogically because of a faulty system of national and international exchange. The whole of the exchange function was based on a given commodity, gold, which had to be secured by all before all could enjoy any measure of economic security. This commodity was not only very limited in supply, but it was owned by a world monopoly which dictated its terms to all. This **forced** even fabulously rich countries like our own to seek trade for gold or for exchange if you would call it thus. All had to be sharp and greedy in business if they wished to survive. Remember Bennett's: "I'll blast a way to foreign markets!"? It meant: I'll secure the necessary exchange for home trade.

Now, you have the project of a World Bank, which would consecrate this faulty and vicious system, establishing for all time a certain commodity as the money supply of the world. It would **not** break the monopoly controlling it, and it would render all men rivals in the effort common to all to secure a supply of it. Are you surprised that they contemplate the necessity of stopping greed by force through the medium of an international police force under the authority of a world government? Do you realize that this world government would not be your own, established to provide your common good? Do you understand that this vast institution would force you to respect the sovereignty of the world money masters?

Again, therefore, I say to you: why not root out the evil? Instead of surrendering your freedom which is your national sovereignty, why not remove that which stopped it from operating for your plainest welfare? The

socialists say to you: private enterprise is bad; men work for greed; **remove** the property which makes them greedy. The international money racketeers say to you: national sovereignty is bad; nations are impelled by greed; **remove** their faculty to be greedy. We say to you: enough of this remove business has been going on on the back of those who have been the victims of the monstrous greed and scheming of the High Priests of the Golden Calf. Instead of removing your property from you, and instead of removing freedom from the nations, let us change the system which not only makes greed a paying proposition, but which renders it absolutely necessary. Remove from the world the shackles of International Finance, and the result may not be perfection, but it will be a world where men will be allowed to live their lives as MEN, with their faults, of course, but also with their qualities and virtues. No world government would be constituted by better men than you are. The assumption is that they would have no extraordinary **cause** for greed, and not that they would be placed in a position where they would not have the faculty to be greedy; on the contrary, all power would be given to them. We say logically, therefore, give world conditions where greed does not function as the mother of and the only road to success. Give us a full measure of freedom, and we will carry on without the help of those who would enslave us.

Social Credit alone this far offers you the solution, because it alone is pledged to break from international finance and render your money institution really national in name and in fact, thus rendering you capable to produce and distribute wealth according to need, without worries over foreign markets which would open naturally as the other nations would wish to use some of our surplus wealth and offer to us some of their own in exchange. Therefore, I invite you to be with us again next week, at the same time, over this same Station when I will begin to speak to you on a political organization which will be your own in order that you may achieve the results you want from the wise government of your affairs. Remember that I will not talk party politics. We are and we remain opposed to party action. This does not mean that we are paralysed and that we cannot act politically. If such were the case our work would be in vain.

## BROADCAST No. 20

Fellow Citizens:—

Do not be surprised if I speak of political organization to you. The very idea of Social Credit makes it necessary that I talk politics to you. I warn that no form of Social Credit can ever be attained if we do not go into a strong and united action of the Citizens to obtain it. There are indeed too many who still are deluded into believing that all we want is simply a money reform scheme, the bulk of which would consist in free distributions of money. Nothing can be farther removed from the plainest truth. Monetary reform is but one of the aspects of the problem, and free distributions of money are FAR FROM BEING AN ESSENTIAL: you can have Social Credit WITHOUT a single penny being distributed gratis or doled out to the needy. By definition, Social Credit is the MOTIVATING POWER arising from the belief (credo) inherent in society that its individual members in association can obtain the results they want.

You can now appraise how sweeping and how comprehensive the idea is. It has to deal with every form of the social activities of men. Politics are so eminently a phase of the social activities of men, that if we let them out of our endeavour we would be far from giving its full significance to the idea underlying the principles of Social Credit.

We claim and we believe that men go into political association and form a State in order to obtain that good which all want in common and which can best be procured by the common endeavour of all. Therefore, it is a common belief in the citizens of a country, that they can achieve their common good in political association, which is responsible for the establishment of their State. This State must have a guide to direct it toward its end, which is the good service of the people. This guide was given as the basis of the old Roman code of laws which is still the basis of all civilized codes of law, including our own, so much so that our lawyers to this day have to study it. This guide of fundamental law was given thus:

“SALUS POPULI SUPREMA EST LEX.” Litterally translated it reads: THE WELFARE OF THE PEOPLE IS THE SUPREME LAW. The supreme law, that means the law governing all other laws.

To know that the State is a political association of men who become the citizens in order to better procure the common good of all is to know the **fundamental** truth concerning politics. But there is much more to know before we can become good citizens. First of all, we must know something of the form or the nature of the association that will be best suited to our own particular circumstances, environment, minds, ideals and needs. Through the ages of recorded history, the various peoples have associated in very different ways, with varying degrees of success and with various degrees of stability. Success and stability of the State Institution are very necessary if the political endeavour is to have any meaning and bear any fruit. I am not going to enter a wide and full discussion of the different types of States that have plagued or blessed mankind since the beginning of time. For our purpose, it shall be sufficient to point out the mother types and comment briefly on them.

First of all, then, there is the DICTATOR State. In this rudimentary type of association, the citizens recognize unlimited rights and power to the State, whether the whole be vested in a single person who becomes the personification of arbitrary power, or whether these absolute rights and power are vested in a given group of men, ELECTED TO POWER OR INHERITING IT. The principle of dictatorship is implemented when arbitrary power is conferred to the State, no matter how those who become the heads of it are selected. China has given the example of the longest chain of dictators in various forms following different upheavals. Dictatorship remained, because the principle of the State-Master was not removed or even challenged. Japan is another such example. So is India. Among the western peoples, however, the dictator state has never met with any enduring degree of success, because the western peoples had a different mind, and a different ideal. They always understood that the affairs of the State were their own affairs.

Second, we have seen the institutions of absolute monarchy. These constituted a much milder form of dictatorship, inasmuch as the powers of the monarch, absolute and arbitrary though they were, have been de-

fined and kept within the limits of certain duties which were deemed to be eminently the business of the sovereign, such as making the laws necessary for good government, protecting the citizens against common enemies etc. This form of political institution has flourished for some time in Europe, but it did not provide the degree of stability required of the State because of the personal character of the monarch. Therefore, it was gradually abandoned.

Third, there is the Constitutional monarchy, where the powers of the sovereign are defined by the constitution of the country, and where they may be modified at any time by the duly expressed will of the people. This is a very high form of democracy, and it is that which is enjoyed by all those who owe allegiance to our beloved and gracious King, George VI. This form of political association has proved to be very stable, because it is flexible enough to meet the needs as they arise; it has proved, moreover, that it is capable of a **marked success** if the people themselves will only take upon themselves the responsibilities entrusted to them.

Fourth, there is the Republic, which has to-day become synonymous for many with the term democracy. In reality, it is no more democratic than the Constitutional Monarchy. The sovereign is the elected representatives of the people, and they act as such directly, whereas in the Constitutional Monarchy the sovereign acts only with the advice and consent of the elected representatives of the people. The results are clearly the same on the whole, and my comment on the republican regime is the same as it is on the regime we enjoy, although I have a personal preference for our own, inasmuch as the King is a great factor for stability and very often a generous source of good, sound and disinterested advice.

Therefore, we, living in Canada, have the sacred duty to provide our sovereign with the advisers who will direct him in the making of our laws, and in directing the affairs of our own State. This duty gives us all a common objective, the political objective of obtaining a good government. Who will deny that in order to better and more surely attain our political welfare, we need to form a strong and united association? It is on this paramount question of freely associating with your fellow citizens in order to secure the ends you want from the administration of the Canadian State that I intend to speak briefly to you this evening and on the following broadcasts sponsored by our Organization.



There are two great kinds of political organizations available to the people in a democracy. Both claim that they will lead the people to good government. On close examination, however, one proves to be a form of dictatorship, while the other is really democratic. The first is very well known to all of us. It is the party form of organization. The idea of association in order to attain an end COMMON to ALL the citizens is removed. It implies that a **majority** will want a given thing as their common good, while a **minority** will want something else and opposed to the desires of the majority as their common good. It therefore implies that the people are fundamentally and irrevocably **divided** on the paramount questions of State Administration. In order, therefore, to better function, this form of political organization seeks to divide the people on superficial issues which are artificially made fundamental. The leaders of political parties have always sought to consecrate the existing divisions among the people, and to overheat them to fanatical pitch. Who does not remember the good old liberal and conservative days, for instance, where it was sufficient reason to consider and to treat as a personal enemy any citizen who had the opposing political allegiance?

Who is it who has not known some fathers to disown their own children because they had married into the opposing camp? Why, this was a worse crime than abandoning one's religion and turning heathen for disreputable reasons! The leaders, meanwhile, were highly vocal in stressing the worth and virtue of the good and loyal liberals and conservatives.

This form of political association, if it can be called that, could survive only if the people were kept totally ignorant of the real issues facing their State, on the one hand, and if they could be propagandized into taking as Gospel Truth all that came from their leaders on the other hand. We have been unhappy enough to live through the most glorious pages of this mockery of democracy, and we reap the bitter harvest. It is the dictatorship of a small oligarchy of specialists who meet in caucuses and discuss the best means at their disposal to seize and to retain power for their own selves. All their propaganda is directed to that end, even if this will result in hopelessly dividing the nation into disruption.

There is also the other form of political association or organization, where the people themselves take a

hand, and really bear the onus of directing the policies of the State. This far, this is advocated only by the Social Credit school. It is of this that I will speak to you next week, at the same time, over this same Station. Please, be with us again, I believe it will **really be worth** your while. Tell your friends. Do not wait till we have an election on to think it over and to act. That would be so late for so great an undertaking!



## BROADCAST No. 21

Fellow Citizens:—

If I were to ask you: "What is it that you want from your associations with your fellow citizens in the Canadian State?", just what would be your own personal answers? Think well now, and tell me if they would be so very complicated! My guess is that they would all be quite clear and simple and positive, and that they would all be included in the three major headings: BREAD, PEACE and LIBERTY. BREAD includes the economic endeavour which is your own and which would permit you to attain to that degree of security where the thought of to-morrow is not the source of a nightmare, and where you can give your wife and children that measure of comfort and leisure so necessary to their full development and honest enjoyment of life, in a home worthy of the dignity of the human individual. PEACE stands for the maintenance of order under the guidance of laws made to protect **right** in full justice to all, and not to protect and maintain **privilege** as has too often been the case. This peace would not be only with your present armed enemies, but it would **first of all** be with your own fellow citizens, whose endeavour in common with your own you would recognize, and to whom you would offer your whole-hearted co-operation. Certainly you all want that peace founded on justice, and you are not divided on that ground. Certainly your government has power to give you that, and you are all willing to co-operate with it loyally to that end. Finally, you all want freedom or LIBERTY. You do not want to be handicapped in your own free choice of your calling in life, or of your place of residence, or of your way to worship God, or to express in truth your thoughts to your fellow citizens, or to do these things which you legitimately deem yourself entitled to do without fear of molestation or of regimentation.

I am so confident that there is no division among all of us, no matter what may be our present political allegiance that I would consider it a privilege to have your comments to be used on my future broadcasts on this vital and fundamental question of our political life, and I re-

peat it for your convenience: "What is it that you want from your associations with your fellow citizens in the Canadian State?". Think, and write me your answers.

Now, can it be said that we all enjoy these three objectives of a good government? If not, have we given sufficient thought to the cause depriving us from attaining them? Friends, here is where I want all of you to listen well to my message, and to understand my call to you to organize immediately; we will shortly have an election, and we can seldom reach wise decisions when the election heat is on. Do not wait further; do what you can do, and do it right now. This appeal is personal to all those who listen to this broadcast. In the past, we have done nothing about settling ourselves what questions we had to settle. We always waited for one or the other of our great parties to make us their propositions and to offer us their promise of good government without telling us what it was exactly that they meant by 'good government', and without having them to reveal to us in the raw what the issues were that we had to face. In plain language, we always had the political question placed to us in the manner: what '**boss**' are you going to elect this year to run your affairs and to govern you? Here they are; the **liberals** appeal to you because they are sure that more trade with foreign nations would bring us a greater measure of prosperity, and they **ADVOCATE** a policy of lower tariffs and freedom of trade in order to attain that end. They appeal to all of you citizens, without distinction of race, creed or class; . . . the **conservatives** appeal to you because they are sure that a greater measure of home trade and exploitation of the home markets by the home industry would bring us a greater measure of prosperity, and they **ADVOCATE** a policy of higher tariffs and a closed home market in order to attain that end. They appeal to all of you citizens, without distinction of race, creed or class.

Fellow citizens, for nearly eighty years, our policies of state have been run by an oligarchy of specialists who have not told us anything about the real matter of good government. They begged for our votes, and they construed them as giving them a blanket order to do as they pleased once they were elected. All this was mixed with vote mongering and corruption to secure votes, including such practices as promising individuals that they would receive a grant to build a piece of road that they wanted badly, even if the community as a whole did not bother, or that they would get a good job for themselves or for a son or a brother etc. Our notion of government and of

State has become so distorted that indeed many of us think of our public offices only in terms of a boss and a tax collector.

In recent years, there has been a revival of thinking and study among the citizens. Many are those who now know that all is not well in the realm. The 'party minded' among the would be reformers have not lost any time, and we have seen, as in poor France, a galaxy of new 'people's parties' springing over night as if by magic, with a variety of promises to those who would support them. The minds of the citizens are bewildered in the face of the variety of the choice now offered to them, and they do not realize that this variety is not THEIR CHOICE in the making, but that they only represent new bids from new gangs for power. The net result being new and deeper divisions among the people taking that people further away from its very own common good. The leftists or socialists seem to be gaining ground every day, and they have become very loud in singing their own praise and success. What do they offer? Just this: a government of ONE CLASS above and over all the others. They offer one more and deeper division. They claim that by disfranchising a section of the citizens, they can cure all our social, economic and political ills. They offer you a new boss.

Our view of the situation is quite different, and we do not see how anything can be made better for all the citizens, unless the citizens themselves take a determined hand in effecting the cure. This implies that the citizens will become conversant with the nature of the ills they wish to cure, and also that they will have a good knowledge of the national objectives they wish to attain.

Therefore, I beg of you to organize immediately, in order to obtain the necessary information to lead you to a wise choice in the forthcoming election, and to insure that you can always be the masters of your own destinies as far as the resources of our land will permit. Our first advice is: do not go for any new or old party; the party regime has proven its worth, and it is distinctly negative; rather, find your own man and take immediate steps to see that he is elected on election day. The process is not so complicated as it appears. There is nothing mysterious about organization, even for election purposes, when the people are really back of an organization. Any organization is made up of people. All those who are interested in a real change in our political outlook should seek their fellow citizens in their own community who are interested in like manner. With them, form a local



organization committee. Then, seek the other localities in your own constituency who are similarly organized, and form a constituency organization, then, arrange to call a constituency convention to choose your very own candidate: do not wait till one is all cooked up ready for you by one of the existing parties, because he will always be their man, and not your own.

If you are interested in Social Credit, then you should consult with us, and report the organization of your local, as we can help you get acquainted with the other groups of your constituency, and you should further get in touch with us and secure your copy of our Statement of Policy, as it would help you immensely in formulating the demands you would place upon your candidate. Mind you that this request is not made to you in order to place an 'official' Social Credit candidate in the field, as we are strictly non party, and I do not as yet understand how anyone truly understanding Social Credit can speak of 'official' candidates. In our minds, all constituencies are a unit with a distinct voice in Parliament, therefore, the candidate cannot have any other allegiance than that he has pledged to his constituents. Therefore, a Parliament elected according to Social Credit doctrine would not be lined up according to party lines, but on the contrary, it would be made up of the true representatives of the nine provinces of this Kingdom of Canada who themselves would retain the distinct voice and freedom of their own constituency. In this manner, it would be easy for all to understand politics, which, after all, are nothing else than the science of good government.

Listen to us again next week, at the same time, over this same Station, when I will answer some of the greatest objections raised to the form of political organization we recommend. In the mean time, get in touch with us, and write to P.O. Box 1232, Winnipeg, The Manitoba Social Credit Organization.

Good evening all!

## BROADCAST No. 22

Fellow Citizens:—

In my last broadcast, I have endeavoured to explain to you how we understand the formation of our political organization outside of party lines, and how you should proceed to get a real and effective action which is and will remain your own. This far, the greatest and most widely spread objection raised seems to be the one which can be formulated thus: "Our democracy is based on a Parliament formed of the representatives of the people. A government based on the principle of Parliament conveys the idea of an **opposition** necessary to the parliamentary discussion so necessary to the enlightenment and wise direction of all. It is impossible to get this opposition if the representatives of the people are not divided in opposing parties. "Therefore, you should not advocate the abolition of the party system of politics."

This objection, strong and logical though it seems, is not only very weak, but it is based on a definitely false statement resulting of a distortion of the meaning of the word **opposition**, restricting it to a form of quarrel between **interested** parties, whereas in Parliament, if the opposition is to attain the purpose expected from it, it must remain a frank and **disinterested** discussion of the issues involved in procuring the common good of **ALL THE PEOPLE**. It is obvious to all that this frank and disinterested discussion cannot be obtained if the people themselves and their elected representatives are first of all divided into two or more camps seeking power, and taking whatever means offer to grab and retain it, as in the system of party politics. Therefore, the statement that it is impossible to get the opposition necessary to the proper functioning of Parliament, unless the people's representatives are divided into opposing parties as the term is generally understood, is not only false, but it is the converse statement that is true, and here it is: it is impossible to get the necessary opposition to the proper functioning of Parliament unless the people's representatives have an open and disinterested mind and are not bound under an allegiance which is other than their parliamentary duty, such as the party allegiance. Therefore, the whole objection crumbles.

To better to understand how complete is the delusion of party politics, I beg to submit the following for your careful consideration:

To be effective and result in sound political endeavour, opposition in Parliamen must result from the sincere but different views of the various representatives on the questions submitted to their study for procuring the **common** welfare of **all** the citizens. This is a form of opposition which results from the degree of enlightenment or learning of the various representatives, or from the principles governing their personal appreciation of the issues involved, or from the ideals they are pursuing for the good of **all**. . . Opposition resulting from **personal** or **group** or **party** antagonism cannot obtain the welfare of all as a natural consequence, and there is no logical tie between the common good and the satisfaction of personal greed or vanity, and in securing the domination of a group or party above all others. When a general welfare results from such opposition and debate, it cannot be considered otherwise than purely accidental, as it is not the objective of the opposition and debate. Surely it is plain to all that the common welfare **cannot** be the natural consequence of the desire to satisfy personal or party greed and ambition to dominate over all. Just as surely, all will recognize that this is the natural and nearly exclusive form of opposition availing in our Parliament in normal times, with the disastrous results we all know. This is implicitly admitted by all when they recommend that we have a 'national' government such as they have resorted to in Great Britain for the better conduct of the war. I ask of you, my fellow citizens, is it only in war that we are allowed to consider our national security as paramount? Is our national security not as important in peacetime? Are the national issues of the peace less important than those of war? Then, let us not be surprised if we have consistently recurring wars, and if those who keep us divided talk of the necessity of a police force to keep us in the legitimate bounds of peace. My appeal to you is that we stop being party-conscious and party-minded. My pressing appeal is that we become conscious of our existence as a nation, that we become nationally minded, and that we at long last unite to secure a national government that will be truly our very own, a government of the canadian people, elected by **all** the canadian people, for the common welfare of **all** the canadian people. No party can be that or give that to us, and maintain its life as a party.

Let us ,therefore, give thought to the matter of

sound political organization, each in our own community and in our own constituency. Meet with each other, talk it over, and if in doubt as to what to do, please write to us; we can help you to organize without demanding from you anything that would be in the nature of a party allegiance. Remember, whatever you do, DO IT NOW. The time is short, and we have done enough sitting back to lead us to the brink of our national suicide. Those who are our inside enemies hold their councils daily, they act daily and they enjoy good publicity, a publicity that floods you with an overwhelming stream of propaganda. No amount of wishful thinking, or still worse, no amount of letting the other fellow do it will save us from the impending doom of a slave State under International, Financial and Socialist Dictatorship. Remember that there is a great difference in the nature of private property and enterprise, on the one hand, and financial mastery on the other hand.

Private property and private enterprise under personal initiative are not the enemy that they are represented to be by the socialists. They are the very roots and foundations of the Christian way of life so dear to all men, be they Christians or not. They provide men with independence and freedom. They allow men to retain their personal dignity and to have ambition for achievement. This is what the socialists would remove from you. They claim that in doing so they would remove abuse for all time to come. In fact, they would remove the small and private abuses and give you one great and monstrous abuse, distorted in its endeavour, called the STATE; and you would not have power to remove that abuse.

Financial mastery, on the other hand, does not rest on private property or initiative. It even is the arch-enemy of all private property and initiative. It is responsible for the destructions of property that we have seen before the war when owners would tear down good houses in order to avoid financial bankruptcy through taxation. It is responsible for the losses incurred by so many farmers, workers and industrialists who have had to get out of their own private enterprise or go bankrupt as so many did who did not want to leave that which was their own and merge with bigger and more powerful interests enjoying unlimited credits. It is responsible for men becoming deadly rivals in the battle for existence and survival instead of being progressive in a keen and honest competition to procure the best possible service. It is responsible for idleness in a world whose resources only await to be tapped by the industry

of men. It is responsible for poverty being rampant amid the plenty that was destroyed as a curse because it could not obtain a financially successful price level . . .

I could keep on this indictment of the financial power for a long time, and until I showed you how it is responsible for this war more than any other cause in our orthodox system of economics. The socialists will not even talk of its abuses, let alone propose to remove them. Yet, if you the citizens do not take a decisive action in the matter, this country will go socialist, not because it approves socialism, but because it condemns the administration of the two old line parties. Remember that what has happened that we did not like, is not the fault of the two old parties as such, but, as I have endeavoured to show you, **BECAUSE OF THE INHERENT FAULT OF THE PARTY SYSTEM OF POLITICS.** The socialist would give you a new party, which would not remove a single fault of the party system, but would greatly aggravate the divisions in the people. Instead of having them divided on artificial issues, socialism will pitch people against people for class survival, while a few will gamble on the outcome and reap a rich harvest out of the enslavement of our tremendously resourceful people. Already, they have come out with their plans as we have told you in the previous broadcasts of this series. Already, they are telling you that you are fighting this war for them.

Our message to you, then, is: **ORGANIZE!** Be sure to have **your very own** candidate in the field in the coming elections, and especially be sure that you will elect him! Be sure that the coming peace, secured by your victory, will be available to you for your own works of peace. To do this, those who will negotiate your peace for you must be so securely responsible to you that you cannot afford to overlook a single detail of your very own political organization to control their voice once they are elected. We can help you to organize to that end; write us, consult with us. We are strictly non-party and we will not call for any political prize. Write to The Manitoba Social Credit Organization, P.O. Box 1232, Winnipeg. Listen to us again next week at the same time, over this same Station. Thank you all, and good evening!



## BROADCAST No. 23

Fellow Citizens:—

Already, the people of four federal ridings in Manitoba have answered our call, and are organizing to place their own candidate in the field to contest in the coming election. This means that in round figures, about one quarter of the population of our Province will have a choice which will not be forced down upon them. This means that one quarter of our population will have an open road to choose outside of party enslavement what they really want to get, out of the administration of their national affairs. To the others who remain undecided, may I place the following questions: Do you believe that you yourselves cannot decide who is worthy and competent to take your mandate and act according to your will in Parliament? Do you still believe that you have to give the care of your selection to a small group of men, sitting in Toronto or Ottawa in caucuses? Do you believe that they know better than you who the right man is? Are they better acquainted than you with the knowledge of your local needs and talent to cope with them? Are they more interested in your own affairs than you yourselves are?

If your answers to these questions is a definite NO, then permit me to ask: what are you waiting for, my fellow citizens? You all know what party politics has done to our country. Do not expect your welfare from any party, old or new. If you will have the results you want, then you yourselves must take a hand in procuring them. Do like others who are awake to the needs of our democracy are doing. Organize locally. Write to us, we will help you to that end, and again I repeat: we will not ask for any political prize. Our secretary will gladly arrange with you for meetings in your locality, and I feel sure that once you have heard how simple and effective organization work is, you all will be going ahead unitedly toward the establishment of a wide awake and efficient democracy in our beloved country.

I warn you that the time is short; do not wait. The others (and that is not **you**) the **others** are fast putting their organizations to work, and you will be launched in the middle of an election campaign without even knowing what your very own contribution can be toward an enlightened national policy devoid of party interest. Please remember that the coming election will settle for generations to come what will be the manner of living in Canada, for it will be those whom you elect who will make your peace for you. For US, the coming election will decide what the war and the ensuing military victory will mean. It shall be **FREEDOM** or **ENSLAVEMENT**. Several times, already, I have endeavoured to point out to you where we were threatened; in several broadcasts of this series I have made the nature of the **CAPITAL ISSUE** of the war plain for all. On the European Front, we are fighting Hitler and his kin. On the Home Front, we are fighting International Finance and their propaganda machine. There can be no victory and no peace for us unless we win on both fronts. We all know what the Hitler threat is, and we are fighting it efficiently enough, and we are determined to win . . . Unhappily, we do not know, and we do not understand the threat that is upon us on the Home Front; if we did, we would act, and act fast. We are offered as a means to peace and a well ordained prosperity, after the war, a return to the well known evils of the Gold-Standard. We are told that if we wish to enjoy an automobile of our own making, we will have to make **two** of them, find a market for one, sell it, and then buy the remaining one with the money we have received for the first one produced. That sounds foolish does it not? Well, just think over the folly of some of the things we have been doing, and which we are still doing: in order to keep our supply of money as near as possible to the mark of our constantly increasing production, instead of **making** it as we should, we have kept on borrowing it from those who had received from us the privilege to make it for us, and we pay interest on it to the tune of hundreds of millions of dollars every year, and we owe some \$14,000,000,000.00 of it, and this colossal figure is rising rapidly. Our citizens, that is all of you who listen to me this evening and many more **who should** listen, just shrug their shoulders and say: our politicians will fix that for us! Foolish is it not? Why! It is our politicians who have landed us into this chaos of taxes and debt, until all our property is threatened and we are landing straight into State Socialism!

In order to obviate the consequences of the gold-standard, our politicians have set out to try and get

money from those who had it. They raised tariff barriers against the produce of other lands, in order to keep our money at home, while they were endeavouring to sell our own produce to them to get their money into Canada, while the politicians of the other lands were doing likewise! Foolish, is it not?

Then, in order to sell to the other land, despite its will to conserve its money supply, the choking of the home market began: it was the institution of a tax on every sale at home, making the price of everything we have so much higher, and apply that money as a bonus to the export trade, in order to undersell the others in their own land, so that we could get some of their money. Forbidding us to buy our own goods, make us sell them to those who did not want them, as a means to national prosperity! The politicians of the other lands did likewise. This was all part of the **sound** policies of our great **national** parties! Foolish, is it not? Yes! Foolish! Tragically foolish! Yet, this has been the very foundation of our economic endeavour for many generations, and it still is. It is this foolish and inhuman system that we are calling upon you to overthrow, my fellow citizens; no party will do it for you. The liberals have made their stand quite clear, and in its edition of Tuesday this week, under the caption "Agreement on Money", the Free Press printed their leading editorial in favor of the institution of a World Bank such as advocated by Lord Keynes. It is a comment on the Bretton Woods agreements which propose to establish all world trade on a strictly money basis, with gold, naturally, as the basis of sound money. The article is too long for me to quote in its entirety, but I invite you all to read it carefully, and then to turn to our Statement of Policy and tell me which offers you all what you want. I quote the most significant part for our comment: "The Bretton Woods agreements have yet to secure the approval of the governments or parliaments of the countries represented. In most countries, as for example Britain and Canada, approval by Parliament will be virtually automatic. In Russia, the government having signed the agreements, no further approval is required. But in the United States it is certain that the economic isolationists of Congress will fight the whole currency and banking project with all their power . . ."

My fellow citizens, I suppose that in the Russian empire all the citizens are aware of the full meaning of the project, and that they have given their government the mandate to bind them as international slaves.

That is their concern, and I will not discuss it. In the United States, some citizens are opposed to it, and they are branded economic isolationists. I suppose that this is a very bad brand of separatists in the friendly nation to the South. However, it is significant that some of them are aware that all is not for the welfare of the american citizens in these agreements, and I will not comment further; that is their business. For us, we are told that the approval of Parliament will be virtually **automatic**. That, my friends, is **OUR BUSINESS**. We live in an elective democracy. Measures that necessitate a change in the constitution of our land are supposed to be referred to the people for their own decision. This measure implies that Parliament will cease to be the supreme authority on the issue of currency and credit, in violation of the B.N.A. Act. No such measure can be passed **automatically** after it has received the signature of a government official in such a way that the question is **not** understood by the people whom it concerns so vitally. It is up to you all to gain a knowledge of the question, and then to direct your government. My view is that very few of you have a sufficient understanding of the question to even form a faint opinion, far less to decide. We can help you acquire that necessary understanding, and we alone: the Progressive Conservatives will not, they have never voiced any opinion to provoke a debate on the matter, neither have the CCFers. The Labor Progressive Party have recently declared that the Liberal policy was closest and most similar to their own. We alone in this Province sound the warning note. We claim that this is so important a question that it should be decided **ONLY BY A SPECIAL REFERENDUM WITH THAT ONE QUESTION FOR YOU TO ANSWER**. This way, you would have the debate necessary for your enlightenment, and this way only could you say what your will is, uninfluenced by other issues.

The Free Press ends its editorial in the following manner: "In this huge edifice of internationalism, unlike anything achieved in the world before, but one stone is missing—the reduction of trade barriers of all sorts. It is an essential stone and, if the whole structure is to be ready for the post-war world, it must be set in place without serious delay."

This means that the remedy is not the remedy. Trade rivalries will subsist. The building is complete, but only in the architects mind: the foundation has not

been laid; it is a very important stone. My guess is that they will suggest that we make it an international police force or its equivalent. Oh! Freedom in bondage, how nice they would have thee!

Address all communications to P.O. Box 1232, Winnipeg. Do not delay further: **THE TIME IS SHORT.**

Good evening all!





## BROADCAST No. 24

Fellow Citizens:—

An undeniable fact, so obvious that no one who has given attention to the situation prevailing in our times will deny it, is that for several generations past we have lived under the effective rule of greed and injustice. We have seen unwarranted privilege sought and obtained, of such a nature and of such an extent that it gave power over the lives of all the people to a few who did not even try to render the slightest service in return for the vast resources entrusted to them. Greed and a lust for gold became the religion of all who had access to success.

Nearly every form of legitimate society is either dead or dying from the abuses of the absolute and corrupt power which has been dictating its arbitrary course to the whole world. Man has a right to form a family; he should have the right to look after the welfare of this family. Circumstances are such, however, that man can no longer look after his family, and that the State must step in as a kind of Santa Claus. Grants for the keeping of the old folk, allowances for children, sick benefits and unemployment insurance are examples of the deficiencies in the security which is the right of every man, and which the State now tries to make up for him. Definitely, the whole edifice of society is crumbling. The last stronghold, the family, is giving in, and in a short time, even the founding of a home will be a political business, and will be subjected to State Bureaucracy in order to protect the taxpayers from the liability of incompetent homemakers! Man is losing more and more of his personal dignity and power, as more and more power is vested in the State together with the multiplicity of the cares that we thrust upon it. In our day, the State is the do-all and the cure-all in every sphere of action and free enterprise of which man has been despoiled.

How far advanced are we on the path to this despicable form of totalitarianism? Just look around you, and you will have your answer: do you wish to build a road in your locality? Call in the State, and it shall be done! You have old folk, and you are too poor to take

care of them? The State will pension them off! You have schools to build and to maintain? The State will look after that! You are in need of a hospital in your locality? Get your M.L.A. or your M.P. interested; the State will hand out sick benefits! Oh! You are afraid of unemployment! Man alive! The State has unemployment insurance all ready for you! Do you need a house? The State and the Housing Plan are your ready answers! And so you are poor, and you have a family to look after? Well, my dear fellow, the State is the final and lasting answer! It will give you a family allowance! And so on I could keep on for a very long list.

Friends, my fellow citizens, listen to me well. No, I am not knocking the so-called social legislation which has been passed of late to meet crying needs! I am pointing out to you what I believe to be a symptom of the sure death of our society if the doctor is not called in very soon, and if he does not apply the right remedy. What I have shown you is the **ABDICATION OF PRIVATE INITIATIVE AND ENTERPRISE IN THE FACE OF A SERIES OF PROBLEMS AND RESPONSIBILITIES IT SEEMS TO BE NO LONGER ABLE TO SOLVE AND TO FACE!** Again, my fellow citizens, I earnestly appeal to you to listen to me well. The above constitute the indictment of a power operating behind the scenes, bent on destroying every phase of free personal endeavour, every form of personal initiative and enterprise. Think of it, and be sure to think well and dispassionately. To-day you all admit that a man cannot successfully raise a family unless he has the financial aid of the State. This is so true that the vast majority of the citizens of this country are in favor of the social legislation I have just referred to, and right they are! Is this not a definite admission that man cannot any longer look after the cares that are eminently his own? Do you not see that it will be just a matter of time before he can no longer look after any personal care whatever?

My call to you, then, is the call to the doctor in this case. You are the doctor, and you alone can apply the remedy; therefore, you must diagnose the ailment. You must be sure of your diagnosis, as only two remedies are offered to you in this case. Remedy No. 1 is produced in various degrees of strength. In its mild form, it is called 'laissez faire' or do not interfere; we are on a progressive road, we are on the right road. It is offered to you by the two old line parties who speak very mildly of the mildness of their own brand of cure-all State which will take care of you as needs develop. . . In its stronger form, this remedy is offered to you under the name of

Socialism, Communism or Labor Progressivism. New parties offer it to you. They say bluntly: "Private initiative and enterprise are dying of their own abuses. The agony is too long. Take State Monopoly straight and undiluted wherever there is abuse in private ownership or monopoly present."

All therefore, drive in the same direction, all will let the ailment kill the victim; the ones will let it die a natural death, while the others will add a touch of violence to hasten the fatal end. Both the mild and stronger form of remedy No. 1 advocates make a lot of noise these days, and they take your attention away from the nature of the ailment to which they call upon you to apply their remedy.

Remedy No. 2 does not make so much noise. It comes to you under a name which causes scandal these days, but in hushed tones: "Oh! Do not try that! It is foolish! It can never work! Why! So And So says so! It has never been tried! This is no time for new experiment! . . . Let us get on with the war!" While in other quarters is heard: "It has been tried in Alberta, and it failed! . . . Yes!" Friends, remedy No. 2 is Social Credit! The remedy that will save our dying society, the remedy that is such that it must be applied by you and by you alone if it is to meet with any measure of success has been attacked constantly by the powers that be. It has survived the attack, and mark my words: **IT IS ON THE MARCH TO FINAL VICTORY.** The Alberta people have been debarred from trying it, and they have never had Social Credit. They have not lost their faith in it, and they will again show it in the coming election. They cannot lose their faith in it, because they understand what it means: they learnt about it before the propaganda machine of the internationalists woke up to action against it, and their minds can no longer be obscured. I dare say that Mr. Coldwell's efforts would have been better spent in Quebec, not because he would have been recompensed with greater success there, but because at least his party would not have received the obvious check it is about to receive in the Province of Alberta, and because he would have had a better alibi for his failure. Many Sask. people are already taking in the net results of their elections and are contacting us with a view to strongly organizing Social Credit forces in their Province for the coming Federal Election.

Why, someone asks, are you so sure that Social Credit is out to win? My answer is simple and blunt: because every man is a social creditor, whether he knows

it or not, and no one can beat for all the time all the people out of what they all want. Those who are opposed to Social Credit are opposed to a label they have been taught to hate or despise, without knowing what was under the label. By definition, Social Credit is THE MOTIVATING POWER ARISING FROM THE BELIEF INHERENT IN SOCIETY THAT ITS INDIVIDUAL MEMBERS IN ASSOCIATION CAN OBTAIN THE RESULTS THEY WANT. Now, all of you who have heard this definition, tell me if you are not in accord with all it implies? Then, am I not right in saying that you are all social crediters?

Someone else asks me: "Why is it, then, that we hear so much foolish money reform talk wherever the words Social Credit are mentioned?" My answer is no less simple and blunt: the foolish money reform talk comes from our enemies, not from us. It has helped them obscure for a time the real meaning of Social Credit. It has conveyed the idea at large that social crediters were a lot of poor deluded people who had got it in their minds that if a lot of cheap 'easy' money was made available to all that all would be well in the realm. This false conception was spread wider by the unhappy labelling as social crediters of people who did not understand even the nature and the reasons of the monetary reforms advocated by the Social Credit school.

The motivating power arising from the belief that men in association can obtain the results they want has led those who had this belief to search for the causes of the apparent failure of our modern society to procure for its members the results they wanted and could reasonably expect from their associations. That means that the social crediters, whether they took on the name or not, have searched for the cause of the social evils of our day. Friends, they have found that cause, and curiously enough, they have spoken with one voice throughout the world. Next week, at the same time, over this same Station, I will let you know their findings. It will make you wise on the origin of all this money reform talk wherever social crediters meet.

In the meantime, write us, send us your comments and inquiries, and ORGANIZE to have your own candidate in the field in the coming elections. Do not trust others to do that important job for you. We can help you, but WE CANNOT DO IT FOR YOU. Our address is P.O. Box 1232, Winnipeg.

## BROADCAST No. 25

Fellow Citizens:—

I am sure that you will all join with me in expressing your pleasure at the results of the Alberta elections. I feel that I may say: "Well done Alberta! Hearty congratulations, Mr. Manning!" without offending any of you who listen to me. Most of you, doubtless, have read the comments of the press and of our different Party heads on the significant endorsement of the administration of Premier Manning by the people of our sister Province. You have come to your own conclusions. Nevertheless, I feel that it will not be superfluous if I say a few things which I believe of a nature to impress you with the true meaning of the Alberta election.

(1) In a resounding manner, it exposes the fallacy of all the talks of the people of Alberta being deluded into voting for Social Credit because of a wild promise of a \$25.00 dividend to all the citizens. It definitely washes the fair name of that Province from the implications that its citizens could be grossly misled by a gang of hungry politicians making **utterly foolish** promises, and that their minds were no more developed than that of a child listening to a fairy tale. Moreover, it teaches us what to think of all the busybodies who kept telling us how at long last the people out there were waking up, and that Social Credit was going out, that it had died with the "Prophet" Aberhart.

(2) In a no less resounding manner, it proclaims that the Social Credit administration of Alberta has been eminently satisfactory to the people of that Province. It is indeed significantly encouraging to know and to note that the people of one Province do not feel like kicking their government out of office in these strenuous times. It is a call to all those who have kept the independence of their own minds, to look and to investigate into what is the cause of this immense popularity of a **WARTIME** administration. It is the revelation that Social Credit is not a mere money reform scheme, but that it means real and effective service for the citizens.



(3) The most significant lesson to take from the Alberta election is that when a free people is offered a real alternative to Socialism in favor of their freedom, they will take that alternative. The so-called mild form of socialism represented by the CCF has been thoroughly and effectively rejected by the electorate of the sister Province. I say that this is most significant, because of the force and thoroughness with which the case has been presented in favor of the CCF. No one can say that the electorate has not been given a chance to learn and to know the facts about our ambitious Socialist Party, or that it did not get sufficient publicity. Every means of our resourceful modern times were used, and they failed, because **THAT PEOPLE KNOW WHAT THEY WANT**, and they **KNOW HOW TO GET IT**. Friends, farmers and workers of Manitoba, will you think and pause before you make up your minds? There is a reason why the people of Alberta so knowingly rejected socialism. You also can know, and, if you will permit me to say so, your rejection of socialism will be just as thorough when you know. . .

Some people have asked me to comment on the election of Quebec. . . I am sorry to state that I cannot do that as I would wish, on account of the present tendency in the public opinion. In both Quebec and the rest of Canada, the mind is not receptive, just now, to know and understand just what is going on. I hope that some day, not too far away, I will be allowed to speak to you very frankly, and do the same to the people in Quebec. Our population do not know enough of the necessary truth about each other. The war has been used to divide the nation. Just now, all I will say as a comment on the Quebec election, is that the people out there have not as yet become aware that there is urgent need for reform in both our political and economic edifices. Out of their discontent for the Godbout administration they have turned mildly to the old alternative of a conservative administration in a disguise which fools no one. The present necessity for a coalition will probably make it imperative to hold another election before very long. . .

Now, friends, let us resume our conversation where we left off last week. I told you that the social creditors of the world, whether they took on the name or not, had investigated into the cause of our social ills, and that they had found that cause, speaking with one voice. Let us follow the process of their investigation which is quite simple, and we shall find that it is quite revealing.

Why is it that we do not have better roads? Is it because we lack the material or the talent, or the ability, or the will to work to build them? No, definitely no! Financial penury is the answer. . . Why is it that we call in the State to help us with our schools? The State to solve our hospital problems? The State to take care of our old folk? The State to help us build homes? The State, yes, the State to help us take care of our children? FINANCIAL PENURY! FINANCIAL PENURY EVERY TIME! The State is the only answer to solve our financial problems, and yet, the State is not engaged in any productive work! How can it be done? - Through taxation? Man alive! If you can pay the State to take care of this multitude of needs, why then submit to State regimentation? Why not do it yourselves directly? . . . I will tell you: the State has a power that you have given it: it is to run you into debt. Yes, my fellow citizens, the State has that power, and is using it liberally. Our own Province is in debt, i.e., YOU are in debt for well over \$100,000,000.00, while the Federal owes well over \$14,000,000,000.00, and again, that is YOU. You cannot make sufficient money to look after the cares that are yours; the State makes **no money**, not a penny, **BUT** it can **borrow** it and hand it to you. Simple, is it not?

Yes, simple, but the consequences of this policy are formidable: the increasing and crushing burden of taxation to pay off interest; the impossibility to ever repay unless we lead another nation to bankruptcy and the ensuing threat to peace; the establishment of a world power exacting from us the abdication of our national sovereignty are only three of the frightful sequel of evils following in the wake of the so-called financial orthodoxy. . . What then is finance? Is it a divine creation over which we have no control? No, it is not; it is a mere human institution for the service of men. All the people talk of Socialism, reforming our institutions etc., then, why not reform the financial institution, so that it will be a help in the endeavour of the citizens instead of a handicap? Instead of leaving it become our master, why not make it the servant of all? will you ask! Here, you will understand the difficulty: he who controls your national money controls the means to **PAY**. That means that he can make prosperous or starve people at will, therefore he can marshall men into obedience. You can holler: down with everything! and apparently no one will take heed; but as soon as you touch the money-god, oh, scandal begins! This is a sacrilege against the sacrosanct power of our time: you become a conspicuous fool or public enemy No. 1.

Now, allow me to quote from the leading citizens of our times: William Jennings Bryan: "The Money Power preys upon the nation in times of peace, and conspires against it in times of adversity. It is more despotic than monarchy, more insolent than autocracy, more selfish than bureaucracy. It denounces as public enemies all who question its methods, or throw light upon its crimes. It can be overthrown only by the awakened conscience of a nation."

Abraham Lincoln: "I have two great enemies: the Southern Army in front of me, and the financial institutions in the rear. Of the two, the one in the rear is my greatest foe."

Ramsey MacDonald: "Finance can command the sluices of every stream that runs to turn the wheels of industry, and can put fetters upon the feet of every government that is in existence."

David Lloyd George: "They (international bankers) swept statesmen, politicians, jurists and journalists all to one side, and issued their orders with the imperiousness of absolute monarchs who knew there was no appeal from their ruthless decrees."

The Right Hon. W. L. Mackenzie King: "Once a nation parts with the control of its currency and credit, it matters not who make the nation's laws. Usury once in control will wreck a nation."

"Until the control of the issue of currency and credit is restored to government and recognized as its most conspicuous and sacred responsibility, all talk of the sovereignty of parliament and of democracy is idle and futile."

Henry Ford: "The financiers are trying to break the country so as to control all industry."

Woodrow Wilson: "Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of somebody, afraid of something. They know there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so persuasive, that they had better not speak above their breath when they speak of condemnation of it."

Friends, I could keep on this list of illustrious people and the expression of their findings, without adding materially to the weight of evidence that is so conclusive. We do need a reform, and that is not the abdication of our

national sovereignty. We need to kick out those who would remove it from us, and we need this badly, as already they have succeeded in rendering private enterprise and initiative both onerous and ineffective. They have paralyzed our society and are landing us into world socialism under the rule of an international bank.

Help us stem the tide. Write to Box 1232, Winnipeg. Do not fail.



## BROADCAST No. 26

Fellow Citizens:—

No Social Crediter worthy of the name will ever make the claim that monetary reform by itself and in itself will cure all the ills from which modern society is suffering. You are given this impression of the oversimplification of the Social Credit mind only by those who are committed to an interested propaganda, inimical to the welfare of the citizens. No man who knows and understands the evils of our day will contend that all will be right the minute we do some changes to the money system, no matter what these changes may be. I cannot be overemphatic on this point. People who are bent on keeping the political power subservient to their own selfish interests have time and again, and even very recently, come out with this argument that the social crediters were just socialized money artists, and that this socialization, like so many other socialization projects, would cure nothing. I wish that my stand, which is the **official Social Credit stand**, be made quite clear in the minds of all. Therefore, I beg leave to make the following declarations:

(1) We do not claim that monetary reform is the one and final objective of Social Credit. It is only a means to an end, as our future discussions will reveal.

(2) We have no wish to socialize anything, not even the Chartered Banks, as so many seem to believe. We simply wish to create such financial conditions that they may operate their institutions for the common service of all, without going bankrupt. This will mean, effectively, a radical change in banking **policy**, without any change in **ownership**.

(3) Social Credit is a doctrine of practical social living. It is an idea, involving a principle leading men to action. It is based on a philosophy of **life**. This philosophy is the christian philosophy. The value of man extends beyond the realm of the visible world and is enduring; therefore, all things and institutions must be made subservient to man, so that he may achieve his



end in freedom and full responsibility. Human nature is such that man can achieve his personal end better with the aid of his fellow men. Therefore the social institutions must be safeguarded and rendered really free and effective.

(4) The present state of affairs reveals that not only the social, but even the strictly personal endeavours of men are handicapped by a human institution as presently operated; it is the financial institution. The present fundamental principle governing all financial transactions is egoistic personal greed, to the near total exclusion of all other motives. This has so shackled all the economic endeavour, it has so enhanced the material values that men seem to forget their own personal worth; they seem to forget the very purpose for which they have created social institutions, engrossed as they are in making financial profits.

(5) What we aim to do, is to so reform the financial policy that this alone will give a financial benefit, recompense or profit, if you wish, that will be of real service to other men. In other words, we aim to change the financial policy of our country, so that greed will cease to be its fundamental and governing principle and so that service will become the governing influence. This is the meaning of the monetary reform desired by the Social Crediters. May I ask who objects to it?

Of course, in order to do this, we must remain the free masters of our own financial policies. This is the reason why we object so strenuously to the so-called projects of world-order through a world-bank and a world-government with a world-police force.

We are assured that the peace is coming, that although there are still some very severe fighting to do, fighting so severe indeed that we may be called upon to make the greatest sacrifices yet, still we can count on a complete and decisive military victory in the near future. Our Prime Minister tells us that we will have an election only after the war is over. The observation of his doings, however, reveals that he is preparing the country for that election, while Mr. Churchill has told the British House of Commons that victory would come much sooner than his most optimistic hopes would have led him to believe. Fellow citizens, I ask of you: are you ready for the peace? Will you be content with just crushing Hitler, and leave the making of the peace to others who in the past have created such conditions that it was possible for a Hitler to have access to power and

force the whole world into the worst armed cataclysm that the world has even seen?

Please, do not doubt my word when I tell you that there are forces operating in this world which are inimical to your best interests, that would destroy your most sacred rights. What we want you to do is simple enough: we want you to become conscious of what you can do for the **canadian peace**. We want to awaken our canadian democracy to the reality that **patriotism is revealed and works best in the constructions of peace**. We wish to tell you that our heart is sick in the face of an order which calls for patriotism only when the country is at war. If we can offer our blood and work and wealth, if we can suffer anguish and separation and death for our beloved country and its institutions when it is threatened, what should we not be able to do to make it flower into its full life when we have peace?

Friends and fellow citizens, let us at long last stop giving the reins of power to those who offer us the best bribe! Let us at long last get together in our own free associations, and together all of us, investigate what we can do for our great Canada without being the victims of a clever propaganda landing us into the extinction of State Socialism under the guidance of those who have plotted for centuries to obtain world power for themselves. I assure you that we can do this most patriotic work. I assure you that success will crown our efforts. But, do not forget, here as in war, we must pay the price of our victory.

I strongly advise you to get in touch with us without further delay. The time is so short that any further postponement will make the ultimate success of your enterprise just that more uncertain, just that harder to realize. Alberta has shown you what study and knowledge of the issue has done for the people of that Province. Even the worst enemies of Social Credit admit that the government of the sister Province is a good government. They claim that it is not popular on account of Social Credit, but on account of its real sterling worth in administering the public affairs. They do not tell you that therein lies the very foundation of Social Credit: to give the people what they want and can reasonably expect from their associations, whether these be the State or any other. They do not tell you that the **only** point of the Social Credit doctrine which was not applied at all in Alberta is that which concerns monetary reform. They do not tell you that all the other efforts of Mr. Aberhart and of Mr. Manning to implement fully the bene-

fits of Social Credit have been seriously handicapped by the financial bugbear, which remains the only stone to turn in order to give the people of Alberta all that a competent and well meaning government would give in service to that Province.

Friends and fellow citizens, I call to you. Will you join us, in order that our own Province may join with Alberta in full co-operation, and send to Ottawa representatives of your own choosing who will give Canada the sort of clean and business-like government that you all want. Remember that this will mean a new departure from the old fashion of selecting your candidates; it means that the party bonds must be broken; it means that for once you must act on your own. Get in touch with us. We will not do that for you, but we can and we will help you to organize to that end. Now, all of you who have been wanting to write for so long, come take your pen or pencil and make sure that we will have your letter in the coming week. Our organization has members in thirteen of the seventeen federal ridings of Manitoba. We wish to take in representation in all and we wish to have you put your candidate in all. This means that all those who sympathize with us must let us have their names and addresses as soon as possible.

Address all your communications and donations to The Manitoba Social Credit Organization, P.O. Box 1232, Winnipeg.

A writer asks me to tell him over the air the names of the various towns and localities who have subscribed and are subscribing to these broadcasts. The list would be too lengthy to give completely. However, in order to give a correct idea, I will give a few names of representative places, giving a true cross section of the population back of us. Here they are: Winnipeg, St. Boniface, Lorette, Headingly, Portage, Strathclair, Ste. Rose, Dauphin, Reedy Creek, Roreketon, St. Malo, La Broquerie, Ste. Agathe, Ste. Elizabeth, Rosa, Sandy Lake, Somerset, St. Norbert, etc.

Remember, this is a people's movement. It is **not** a dividing influence like a new party; it is a means offered to all so that all will have a common ground to get together and work to get to the end common to all and reflected in the national policies of our country.

Remember, no one will fight to keep your freedom for you. No one will work to keep a home for you. No

one will work to maintain your security for you. No one will slave and give you leisure like the slaves did in days past. No one will endow your minds with the necessary knowledge. Friends, no one will keep your country free and in your service. You must do that yourselves. Your sons and daughters are achieving military victory for you, they do not mean that this is a gift: They want you to achieve the PEACE.



## BROADCAST No. 27

Fellow Citizens:—

Do we believe in freedom? It seems to me that I hear the protests of many of you who counter my question with the burning interrogation: why do you suppose that we are fighting this war? . . . And right they are: we do believe in freedom sufficiently to pay the frightful price! . . . But this must get out of the academic bounds, yes this belief, it must lead us to such strenuous action for the peace, that the efforts of the war, alone, will be comparable to those we shall put forth to render our belief effective, when the armed conflict stops. . . You see, what I have in mind is simple enough. In war, we have a thousand and one outstanding patriots telling us **all** we should do for our great and glorious country, while these same patriots seem to be stricken dumb when the peace is our blessed lot. Yet, it is in peace that a country lives; . . . it is in peace that a country produces its own particular culture, its own particular civilization! How is it, then, that we hear so much of an **international** culture, so much of an **international** civilization? Where does Canada come in with ITS OWN? In other words, where are our **PATRIOTS FOR THE PEACE**? Are we fighting this war for the benefits of the freedom of the internationalists? I always understood that we were fighting it for Canada's own sovereign rights or freedom. What about you, my fellow citizens? I will tell you what I most sincerely believe: yes! You all do believe in freedom; yes! The patriots for the peace are among you the good people! They are not among what we are used to call the **politicians**. In order, therefore, to cleanse the political edifice, my call to you is that each and every one of you become a politician. Do not be afraid of the term: it can be converted to mean something good, it can mean a true and patriotic citizen taking a truly democratic hand in the administration of his own country.

We must have a true understanding of the term democracy. Under **party** rule, it means the privilege of choosing **who will run the public affairs**, without a voice on **how** they should be run. In our mind, under a people's rule, i.e., **non-party**, it means **BOTH** choosing who



will run the public affairs and telling them HOW they should be run. In order to do this, you, yes, all of you must become a politician; a good politician! Politics are not over-involved when they are honest. Good politics are within the understanding ability of the average citizen. If it were otherwise, democracy would be a utopia and the people would have to trust the good intentions and ability of those above, who would dictate to them. It is true that in our day politics have become so complicated that only a few can understand them. I charge that this has been done purposely, so that the people could be more easily cheated out of what they want; and that they have effectively been cheated out of what they all want is so obvious that it needs no demonstration. We do believe in freedom. Then we must learn to use freedom. We wish to throw the shackles of rotten politics and politicians: let us use our freedom and fight our enemies with their own weapons; let us become, all of us, politicians, good politicians. We will outnumber them ten thousand to one and our victory will be certain. We shall attain the government of the people, for the people by the people.

Let us take care, then, that we do not have outside masters given us, and setting a real authority above and over our own legitimate Parliament. That we are so threatened is evidenced by the recent Bretton Woods agreements, purporting to establish a Bank of World credits and binding the various nations to maintain their own national currencies on the standards set by that institution. These agreements have not as yet been ratified by our Parliament. God grant that they never will be. They would mean for us the complete loss of all real and effective control over our own national money and credit.

To what extent this loss would cripple us in our free national endeavour is plainly stated in the declaration made by Mr. Mackenzie King in 1935 when he said: "Once a nation parts with the control of its currency and credit, it matters not who make the nation's laws. Usury once in control will wreck a nation.

"Until the control of the issue of currency and credit is restored to government and recognized as its most conspicuous and sacred responsibility, all talk of the sovereignty of parliament and of democracy is idle and futile."

In the face of such a blunt statement by our own Prime Minister, one is led to question the real motives of

those who seem to be bent on marshalling their schemes through WHILE THE WAR IS ON, and while the people at large are busy working and fighting to win it. Our monetary policy is a thing over which we actually have the controlling power, even though we are not using that power as we should, in my opinion. However, the fact is there: we have the right and constitutional power to control our own currency and credit. My statement is true. I ask of you, my fellow citizens, to stop, to think and to question with me the advisability of taking final commitments binding us to a world financial policy such as is now so strongly urged upon us. Why all this noise and propaganda in favor of a supreme world institution controlling the future economic policies of the nations of the world, while we are so completely engrossed in winning the war that a large part of our population seems unable to think of anything else. Are the sponsors of these unholy schemes totally bent on winning your war and your peace for you? If they intend to act democratically, would it not be far wiser to wait till the war is over, and the armistice signed, and the minds of all freed from the dread of the present upheaval, and then bring about all the facts into an open and frank discussion for the enlightened judgment of all? Again, why rush so much while we are at war?

Our advice to you is simple and definite: you are paying the price of our victory; make certain that YOU will have the peace you want. Make certain that you will understand the implications of your commitments before you allow anybody to make them for you. Before the peace treaty is signed, before you are bound up in a world economic plan, be sure that you know exactly what they will mean for you. Yes, become politicians, good politicians. Understand that you cannot be a factor for a better world order if you have not, FIRST OF ALL, put order within the boundaries of your own country.

The internationalists will brand you as isolationists, separatists and maybe a lot of other present day unsavory things. Understand that their branding will not change your good and patriotic intentions and decisions. Their branding will not change the nature, the wholesome nature of your enlightened work. Their branding of the government of Alberta has not turned that government into a bad government. The people of that Province have just given a clear testimony to that effect, and they are the ones who should know.

We have freedom in this country. It is our God-given privilege to live under a constitution patterned af-

ter the British Constitution, the most truly democratic that the world has ever known, so flexible that it can constantly be adapted to the needs of the hour. We are fighting for that freedom. Friends, we have not as yet learned to use that precious gift. Let us at long last get down to the business of using our freedom. Let us get in the know of the meaning of the coming peace, and of the conditions offered to us, then let us make our choice. Let us boldly brand as traitors those who would weaken, allay or destroy our national sovereignty, i.e., our freedom as a nation. Especially, let us make it plain that we will be particularly severe for those who would use the war to further their own selfish designs against us.

We know what the wonderful resources of our country, coupled with our diligent work, can provide for us; we know that friendly nations are willing to trade their surpluses for our own. We know that we can do a lot toward banishing dire want and man made poverty from the face of the earth. To do this as we wish to do it, we must retain our complete freedom of action. Any other process cannot be called otherwise than national enslavement. Any other process would destroy our endeavour as a nation, it would prevent us from attaining to the destiny that God Himself intended that we should attain.

Remember, my fellow citizens, that never before has there been a greater opportunity offered to a people, never before have our responsibilities been greater. What we will have to offer to our gallant sons when they return is what you will do as **politicians**. Will it be a dole, a dismal dole, or will it be a station, a calling in life, of their own choosing? will we contribute to install a system where the State will be called upon to look after the families that they will not be allowed to support, or shall it be an order where men can live as befits their dignity? We suggest that you investigate Social Credit. Therein you will find the answer to your quest. Write to us for your copies of our Statement of Policy, entitled Prosperity with Freedom, read it, it will certainly open new horizons for you. Our address is P.O. Box 1232, Winnipeg. I thank the numerous friends who have sent their comments and inquiries. They will all get their own personal answers in due time, it will help them in their organization work. One party sent adverse comment, but he forgot to give his name and address; therefore, I am unable to answer him personally. For his reference, however, I have read Karl Marx's Capital, and his German Ideology. This is why I am not a socialist!

## BROADCAST No. 28

Fellow Citizens:—

To-day, a lot of new words are coined which in reality mean nothing new. Many are those among us who believe that totalitarianism is something new, like many are those who believe that democracy is relatively new. Nothing can be farther removed from the truth. Both these words express a philosophy of life and a kind of regime which are as old as the associations of men to form a state. Both, therefore, represent a particular variety of civilization which has for all time flourished in one part or another of the world throughout the ages. Not so long ago, one would have referred to the totalitarian as oriental, and to the democratic as occidental. And here we have a paradox. Hitler, despising christianity as being semitic and oriental, hollering his faith in nordic blood and pure western tradition, has taken the true oriental philosophy and has given it life in the most dreadful manner within the possibilities of a modern despot. All the while, the western or occidental peoples have accepted christianity with its philosophy of freedom, and the oriental peoples have rejected it.

In the orient, knowledge, with the consequent freedom and power, has remained the prized possession of a few who were the masters of all the others. Writing and reading were made difficult to master; knowledge could not be made available to the masses. Who could learn the cuneiform, or the hieroglyphic writing? Who could have libraries of stone tablets? Of course, it was impossible, and a few only were men of learning. They were among the ruling castes and the priests. The people did not bother. They believed that they were incapable of understanding matters of state or of national policy, that these should be left to those who had been chosen by the gods for these functions. To them they conceded every right over every one. This is the totalitarian philosophy. It is the admission of the supremacy of the State over the individual who becomes nothing much more than a tool in the hands of his overlords.

The occidental peoples, however, had a different view. They wrote on parchment and skins. They made a simple alphabet that a child could learn readily. They

had numerous writers and teachers. They endeavoured to have their knowledge spread as far and wide as possible. It is therefore not surprising to see Athens organized as a democracy, and to learn from their great philosopher Aristotle that most of the citizens were fully conversant with matters politic, that they loved to discuss them and that they kept a keen interest in them. Later on, it became so with Rome. Still later on, it became so with most of the peoples of Europe. The objective was to spread knowledge and freedom to all. Christianity was welcome and penetrated everywhere.

To-day, we must answer the question: where are we going? Listen to me well, my fellow citizens! If we allow a few to tell us that we cannot understand matters of State, if we permit a few to guide us without our understanding and consent into the labyrinth of their own world policies, we are giving up every democratic privilege we now enjoy, and we are heading straight into the fullest form of totalitarianism.

Now, it is easy to understand to what school belong all those who tell us that MONEY is such a touchy affair that the common people cannot understand it, and that they should leave the coining and administration of it to those who are 'specialists'. It is easy to understand to what school belong those who would make a world peace without having the peoples of the various countries made fully conversant with its conditions and implications to themselves.

In affairs of policy, the activities of men come mainly under four headings: the personal, the social, the economic and the political endeavours. We live in an age where some prophets tell us that in the economic and political we have returned to the hieroglyphics of the Egyptians, and that a very few only can be trusted to understand them, that all the others are far better to keep their hands off, if order is to prevail! We have been foolish enough to believe them for a couple of centuries, and we have let them free to do as they please with the economic and the political end of our activities. The net result? . . . We are totally disorganized socially! So disorganized that our kind Prime Minister and his Government have decided to look after our families for us! Apparently, it is not only the economic and the political which have become hieroglyphics for us! Even the founding of a home requires the help of the all-wise few! And the personal endeavour? . . . Ask the young men who seek to find work suitable to their own qualifications to answer this question! Ask our soldiers what



personal plans they have made for themselves when they return to civil life! The State, the all-wise State is the answer to every form of human quest, and we are fighting totalitarianism to a finish on the battlefields of Europe!

Understand me well when I tell you that no form of personal and social freedom remains if you allow yourselves to drift into absolute dependence in the political and economic realms. We have allowed this to happen in the past, and we are reaping the harvest of our neglect. Will you heed my call, fellow citizens, when I say to you, become the masters of your economic destinies and give direction to the affairs of your own canadian state? Please, do not take the stand that these are too complicated or too involved for you to understand! All is lost if you do. Begin to-day to do what you can do, and that will be a lot. Start to organize with a view to choose your own representative in our next Parliament. This will ensure your mastery and direction over the affairs of State. Then, with your fellow citizens, form study groups in order to become well informed about all our present day economic system and its shortcomings. Find exactly what has been wrong. Then you will know what you can do to remedy the crying situation which has made you idle relief recipients while we had peace, and who and what has released you into full economic activity the minute we were at war! Friends, it is no mystery. There are no superhuman brains in men, and what our statesmen and economists could do so wrong, you will not do worse but a lot better.

Travel with us in the right direction, away from the totalitarian hieroglyphics, toward a general knowledge and understanding of our common problems. With us you find that socialism, no matter in what form, is not the solution of our social problems and injustices, but that it is only your permanent enslavement to State bureaucracy. You will find that socialism is only the natural consequence of our present evils. Socialism will not remove injustice, but it will make you powerless against it. How can the Socialists talk of justice when they remove personal rights?

Friends, try to understand with me why it is possible for the rich man to have a mansion built for his residence, while it is impossible for the farmer and worker to even have a decent dwelling. Has the rich man exhausted the building material resources of the earth together with the talent and labor resources of our building craftsmen? If your answer to this question is no, a definite no, then tell

me what socialism would cure! We say to you, find what has stopped your endeavour! Remove the obstacle in the path of your freedom, and use the liberal earth in your own service. Then you will find that it is not necessary for men to be divided into inimical classes. You will find that industry is willing and anxious to serve you. You will find that you can live happily only if you are subject to a minimum of State interference in your personal and social affairs. You will find that you do not want **more controls**, as the CCF promises so lightly as a boon to all men, but on the contrary, that your own well-being calls for a lot less controls. We can find out alone, and without the help of the bureaucrats of the socialist state, just how much beef our stomachs will digest in comfort. . . . When we are ill, we can choose our own doctor. When we have surpluses of production, we can find who needs them and what they have to offer, provided we do not go to the high priests of the Golden Calf to preside over our trading activities. When we are allowed to do so, we can look after the welfare of our own children without the regime of State grants to our families, we can have our own social insurance and our own sick benefits etc. When we are free, we do not need to have the State and the politicians butting in and promise us that they will do what we can do better ourselves. We well understand that every form of State assistance is paid out of the general production of the land. We understand that all the State can do is to correct a defect in the distributive mechanism of our economy, that it cannot and will not increase production in a way that private enterprise could not do. All that the State grants do is to make sure that a minimum of our production will reach those in need of it. This can be done outside of the State and politics, and on that very account it can be done a lot better. Remember that we do not have a production problem, and that a State owned national industry will cure nothing. The problem is one of distribution, and you will have to solve it yourselves if you wish to remain free.

My next broadcast will try to give you a clear explanation of the problem. It will be of a very special interest to the workers. Therefore, I invite one and all to tune in to this Station next week at the same time. Do not miss it! In the meantime, write all your comments and inquiries to The Manitoba Social Credit Organization, P.O. Box 1232, Winnipeg. This is a people's movement. A people is not a class, but it comprises all classes. We have goodwill toward all, excepting those who would enslave us. Think for yourselves, and think of Canada!

## BROADCAST No. 29

Fellow Citizens:—

Who will deny that in our country, as well as in every civilized country, there has been, and there is a **class struggle**? Who will deny that if this class struggle is allowed to go on, it will lead us into the abyss of armed revolution, and into the enslavement to State Bureaucracy known as Socialism? . . . In these weekly talks, my friends, I have repeatedly told you that I saw no cure for our ills in socialism. I have maintained that we have no production shortage problem that State ownership of industry would or could cure, which cannot be cured with private ownership of industry. I have maintained that production can be so abundant that it can be made to meet readily all legitimate needs. I still maintain that the problem is one of distribution. This evening, I will endeavour to bring out this fact to all of you in the plainest and clearest terms.

We do have a class struggle. What is the cause of it? First, let us inquire from the workers of the land for an answer. In a thunder they indicate the existing privileges of the few who are in a position to exploit labor to their own exclusive and selfish interest, creating working conditions on a basis of wages that will barely sustain their physical life. This privilege of the few finds its greatest expression in the **profits** of the industry. Labor, therefore, is struggling against the privileged classes who own the land and the industry of the country, and who debar the workers from getting their just share of their own production.

Industry, however, is far from willing to admit that it is so privileged, and fights back the workers' claims with the assertion that it is impossible for it to meet its obligations as things are now, therefore, that it can do nothing much to better the lot of the laboring classes. The margins of profits are so narrow, and the general taxation level so high, that any increase in wages would be reflected immediately in a rise in the prices of the commodities they produce, offsetting all benefits the

workers would receive through an increase in pay. Industry, therefore, accuses labor of being irrational and of having socialist tendencies.

In the face of these two, the agricultural class has a double claim: industry exploits it in the price they have to pay for manufactured products, and the price they sell their produce is so low that they cannot afford to live decently and buy readily the tools necessary to their labor. It is true that the war has bettered their lot a little, but is it necessary to have a war in order to have a prosperous agriculture?

The socialists claim that they have the remedy, and that they would put a final stop to this class warfare. They would proclaim the dictatorship of the proletariat! **The dictatorship of the proletariat!** To whom would they dictate after they had made everybody poor and without property, i.e., a proletarian? Would they dictate to their own selves? Is this the sublime and everlasting order? Do we all want a guaranteed poverty and complete dependance from a single owner and boss called the State? Do we wish to be dependant on **men**, who would not be better supermen than those we have at present? Please, do not forget that the heads of the State are and will always be men, and that the more power you confer on them over you, the more they are liable to use it against you, in order to make their office more secure. The heads of the socialist state would not be different, no matter how sweet their talk to gain an absolute power. . .

Let us look into this situation with the eyes of a realist. Workers and farmers! Your claim that you have been labouring under injustice is well founded and cannot be denied. That there is a remedy to this situation is equally true. Listen to me when I tell you that the abolition of private property is not the remedy: it would just make sure that you will all remain poor and dependant upon the arbitrary favor of someone for all time to come; you **cannot** abolish property, and you **cannot abolish your own need for the use of property**. You will therefore be at the mercy of the new **MASTERS OF PROPERTY** that you seem to be willing to give to yourselves. Do not be deceived by the promise that you yourselves would elect those masters. We have done this very thing of electing our masters in party politics for over three quarters of a century, and we never have had the results we wanted from them. You see, a master is a **MASTER**, no matter how you dress him, and once again I tell you, the more power he wields, the more

he will bend you into submission. The best way out IS TO REMAIN YOUR OWN MASTERS AS FAR AS YOU CAN POSSIBLY DO IT.

Your problem can be summed up in the following manner: YOU ALL WANT MORE PAY. Does that mean that you just want more money? I say no. The money you are now getting would have made your fathers gaze in astonishment, and yet they managed to live decently, and generally succeeded in securing a bit of property for themselves, which is a lot more than most of us can do nowadays when there is no war on! I dare say that when you claim more pay, you mean MORE PURCHASING POWER. You, workers, want a more liberal claim on the production of your fellow workers and on the farmers of the land, and the farmers want a more liberal claim on your industrial production. Most of you do not object to working if it brings you the things and the security you all legitimately want to have. The owners of industry wish to produce all the things you want AND CAN PAY FOR. They have no wish to stop you in your endeavour to attain a decent standard of living; on the contrary, they would immensely benefit by it, and they know it. Who would claim, for instance, that the radio manufacturers are not interested in procuring good radios for you, so good that you will be enticed to buy them? And the car manufacturers? And the Brewries, are they not interested in supplying you with the kind of beer you like and will drink? And the agricultural implement manufacturers, who will tell me that they do not give a hoot about the poverty of the farmer? What is their purpose, if the farmer cannot buy their products? Understand me well when I tell you that in the great economic endeavour of producing and trying to share produced wealth, there is no inimical class, and no class struggle.

Those whom we call rich have only succeeded in securing for themselves what we all recognize as a claim on the general production of our land. We call this claim money. He who has it calls forth all the things which human genius and labor can produce.

Friends, why do you not live in better houses? Is it because the rich man has exhausted the resources of the building materials of the earth? Is it because the building craftsmen have turned lazy and will not work for you all? If such were the case, I would tell you, let us call them to order, and let men behave in such a manner that the wealth of the earth can be shared in a just distribution



by all men: it is not fair that the rich should exhaust the resources of the building materials for their own selfish selves; it is not right that the buidling craftsmen stand idle while there is so much to do and the need so great. . . Why do you not all have a good car? Good dresses? Good food? Good schools? Good hospitals? It is all the same, friends, and everywhere you will find the same cause at work: you have not the claim on the work, talent and resources of other men; you have no claim on their surpluses. You have not the PURCHASING POWER called money, and when you manage to get a little extra supply of it, somehow it loses that much power to claim on others, it loses purchasing power. In peace, you cannot get the things you want, for lack of money. In war, you can produce all the armaments you want.

Does this not lead you to question who manufacturers money, who manufactures this claim on everybody's activity which should serve you all, but which seems to be so directed that it will not allow production for men's comfort and constructive aims? Yes, who manufactures money? Is it a great industrialist like Henry Ford? No, it is not, and we all know it. Is it the worker of the land, or the farmer of the land? Man alive no! I will tell you who it is, but I shall not name them, as their names are well guarded: it is those who tell you that we will need a world bank to issue world credits based on gold; it is those who made such a noisy propaganda about the necessity of a world police force and a world government; it is those who wish you all to fight and win this war for THEM. Do you know any of them? No? Neither do I, and neither have I known one of them engaged in a business useful to ourselves. I know of no production of theirs outside of manufacturing money, i.e., a claim on the industry of every man in every country of the world.

Who struggles to get as much money as possible? Everybody, because it is necessary to everybody. Friends, I ask therefore that you all understand the common sense of the Social Credit plea that we assume full sovereignty over all issues of our national money and credit; full sovereignty, i.e., complete freedom to control what should be a common servant, and which has become an idol and common master. Stand with us against any granting of power to internationalists who are not interested in us beyond reaping shekels. My fellow citizens, I appeal to you to stand with us for a great and good and FREE CANADA!

## BROADCAST No. 30

Fellow Citizens:—

It is Henry Ford, I believe, who said: "Gold is about the most useless metal we have." At first hearing, this statement appears odd. To many, it will have the same meaning as a blasphemy. However, to the social and economic student, it brings the realization, in words, of a great truth expressed by one of the world's greatest realists, who is in daily contact with the hardest of hard economic reality.

In Bretton Woods, agreements were reached by the 'economic specialists' of 44 countries, including our own. Most of the comments we are given to hear or read on the said agreements, are favorable to them, and our people is led to mass approval of the said agreements, without even having had a chance to understand their real meaning to, and their bearing upon their daily lives. I have read several of these comments, and I have been deeply impressed by the weakness of the arguments proffered. How can it be otherwise? What argument is possible to prove definitely and conclusively that the whole economy of the world, yes, of the whole universe, must be made a function of the amount of the 'most useless metal we have'?

Fellow workers and farmers, I wish you all to listen well to what I am about to tell you. So, draw your chairs close to your radio, and make sure that you will not lose the meaning of my message.

You claim that you have been the victims of injustice in the past. I agree fully with you. You claim that this injustice must stop, that surely there is a remedy for it. Again I agree fully with you. Those of you who have been given to thinking over the problem, well know that its solution will be found in actual or factual reality. You do not want day dreams and learned theories. You want the correction of a rotten order. You want this correction to take place in such a manner that you will feel it and see it in your very real and much too prosaic daily lives. Again, I say to you: friends, I agree with you

completely. With you also I agree that in order to select the right remedy, and in order to apply it properly, we must know specifically, not only in theory, but in actual hard facts, what is the nature of the cause of this **universal** injustice. Mind you, I speak as a realist, this evening, and the word universal I just used means that this injustice is spread in like manner throughout the whole world, implying a single and universally engineered cause.

So let us get down to brass tacks and speak in a language that all will understand. In my last broadcast, I told you that in my mind, the problem was for you all to get a **higher level of pay**. I stated that this did not mean necessarily more money, but more PURCHASING POWER, or a bigger claim on the production of your fellow workers and farmers; thus, and thus alone will a higher pay mean anything to all of you. You all produce, each in your own line of service or goods, a large surplus. You must not be hindered in your endeavour to exchange these surpluses.

Now, what do you get when you are paid for your work or for your produce? Yes, friends, what is it that you get and that you accept as pay? Does it get you this just claim on the surpluses of your fellow men? You get money which other men will accept as a claim on their goods and services. That is very well, but you never get enough of it, as a claim to buy, even if the amount you get rises through the action of your unions or associations. When I was a boy, a man could raise a family on two dollars a day; to-day, he cannot do it on five. We are told that inflation did this. This statement true though it is, does not point out to a cure. Deflation is just as bad a calamity as inflation, and always results in the stoppage of productive industry, creating unemployment and poverty in every walk of life. The cure lies in the establishment of a higher level of wages in the face of a substantially stabilized price level of the commodities you produce. This means that your money or currency must be made to respond in **quantity** to the amount and value of the goods you produce. This way only can justice be established in our chaotic economy.

Now, friends, this means that we must at all times be free to control just how much of our national money will be in circulation. This cannot be done if we first of all tie the issue of money to the amount of any given commodity that we may happen to have on hand, and over which we have practically no control. We have done this folly of tying our money to such a given commodity

ever since the days of Confederation up to the first of May 1940. This has been the infamous reign of the Gold-Standard. For fighting the war, we got off this foolish system, and came to the reality that the money supply should respond to our actual needs of exchange. The Bretton Woods agreements propose that we come back to the infamy of the gold lie. They propose that we again make the whole world economy a function of the amount of this most useless of all metals.

Where is the logic? Why this insistence on this calamity-producing fallacy? Who wants gold for pay? Is it you, workers? What would you do with it? Would you all turn to be goldsmiths? What a calamity if it were true! What about you farmers? . . . And the industry, do they all want gold? If Henry Ford has a point of view that is representative, then they certainly do not. Friends, the truth is that so few people are interested in gold that it can be said that no one, generally, is interested in gold, that no-body wants it, that no one works to get it for its own sake, that no one has any **real** use for it. This fact is brought out by the significant reburying of this metal in Fort Knox or other similar places the very minute it is made available from the mines. What a ridiculous conduct for reasonable men! Yes! Ridiculous, tragically ridiculous! You, workers and you farmers and you heads of industry, are all made to accept a claim, a title, on a commodity for which you have no use, and count yourselves as paid upon the receipt of such claim for your production. Yet, when you turn around to buy the things you want, you find that you cannot get the value equivalent to that you have delivered. Therein lies the injustice that has struck so heavily against the working and the agricultural classes. It is this claim on gold that we have called money. Who controls it? Those who own the gold supply of the world. That is who!

What do they propose to do? They propose to establish a world dictatorship through their imposed adoration of the Golden Calf! They tell you that you cannot get any reasonable measure of national prosperity, no matter what your natural resources and will to work, without a large amount of world trade! Their mouths are filled with this word: **WORLD**. They have become the obnoxious nuisance we know to-day and whom we could call: **WORLD PATRIOTS**, or **INTERNATIONALISTS**.

Realizing that the people at large were waking up, in every nation, to the reality of the uselessness of gold,

and that fidelity and subservience to the idol were at low ebb and would disappear, they immediately set to the task of rendering their useless metal the most coveted commodity in this world. Their idea is simple but ominous for those who will understand its implications: "You men of this nation, realize that you can perform your exchanges without gold, and completely outside of the will of its lords and high priests. Very well, you are correct in your assumption; but how will you trade with other peoples? They are interested in gold and will trade for nothing else. . . So, you will have to base your own money on gold or its equivalent agreeable to us, if you wish to trade!"

Such is their argument. It is strong, very strong indeed. It has only one little fault, a very little fault: it is based on a fallacy, on a hoax. The other peoples are exactly like you: they do not want gold: they are exceedingly interested in the goods and services you can deliver to them in exchange for their own. It is in this direction that we must explore our trade relations with other nations if we wish to retain peace and order in this poor deluded, but wiser world.

Friends, let no one tamper with the Constitution of this country, before you are sure that you understand exactly what it is all about. These days, there are many who tell you that changes are imperative, that the ruling and basic document of this nation is not flexible enough to adapt itself to our times. They do not tell the truth. Just take my advice, and tell them to wait till after the war to bring this question up. Just now, there are things which are better left unsaid on this question. The trouble is that those who agitate it are bent upon bringing the gold standard as a permanent fixture of our national life into the document that they would have you approve, whether it is called the Sirois Report or otherwise. Tell them that there is no rush while the war is on. This question is waiting since 1931. It can wait a few more months, or a few more years without harm. Just now, let us stay as we are, and give ourselves our own conditions for the coming peace. Let us make sure that our boys will come back to a great, and good and **FREE CANADA!**



## BROADCAST No. 31

Fellow Citizens:—

This evening, as I come to speak to you, I imagine that I see all of you who listen to me, sitting by your radios in the quiet of your home. True, some listen to me while driving their car and others in their business premises while attending to affairs that are their own. But, the large number are listening in their own home, and this fact, that I seem to visualize, has brought me to speak to you in a rather informal way. So, let us get on with our talk.

A little reflection on our modern concept of business, and on our no less modern way of doing business, cannot help but to make us think of the gold rush of the Klondike. Every one seems to be intensely busy finding a strike and taking every precaution that his find will not be 'claimed' by someone else. Every one seems to be the deadly rival of everyone else in finding and making sure that he will be and will remain the owner and exclusive user of a very rare form of wealth, a form of wealth that is such that life itself is impossible without it. Intrigue, plotting and dishonesty are to be found everywhere, with the resulting disruption of our social and economic lives.

Yet, if we look into this situation closely, we find that everyone is concerned with, and is kept busy producing something which his fellow-men will want to buy, which everyone will want to use. All are concerned with producing consumable goods as readily and as cheaply as possible, in order to **outdo** the other fellow . . . Have we succeeded in this endeavour to produce readily, i.e., in abundance and easily, and cheaply, i.e., with a minimum of effort and expense, the goods that all men will buy and use? . . .

It seems to me that no one with the eyes of a realist can deny that we have solved the production problem. According to the orthodox school of economics, we have even been too successful. In the pre-war years, we have produced a large surplus of commodities, so large in-

deed, that this over-production was responsible for the depression; we produced so much that in order to stem this reckless production, several governments had to pay for non-productive idleness, (reliefs and doles) and some went so far as to pay for the destruction of the produced wealth. War is the most recent form and expression of this well paid destruction. . . We had gone on producing to such an extent that we reached the time when men COULD no longer buy the goods produced. We had gone over the PURCHASING POWER MARK of the people. (! ?) . . . So much for the verdict of the orthodox.

For a social creditor, the above are far from satisfactory. He enquires and wants an answer to his enquiries. Why do all men behave as if they were hunting for this rare and useless metal named GOLD? Yes, why behave like the prospectors of the Klondike? Why do all turn into rivals in their economic endeavours? Why is the farmer turned into an enemy of the city dwelling worker? Why is the worker turned into an enemy of his employer? Why the trade rivalries?

It seems to me that if we seek peace and order in our economy, we should not be worried over the amount of goods that men CAN buy. We should be concerned to know how much they NEED and WOULD buy if they were free to do so. Once we have found this, we should get busy and see to it that production is geared to meet, as far as possible, all legitimate needs and wishes of men. Then we should see to it that the distribution is so shaped that it will allow produce to meet need without injustice to anyone. Such is the objective. I wonder if among you who listen to me, there is one who does not agree with me this far?

Then, if we are all agreed, let us proceed with our investigation. Someone or something, definitely, has stopped us in our common endeavour. Something has turned us into lone, suspicious, and often hating rivals of each other, as were the gold prospectors. Who or what is it? Yes, who or what is it that makes it necessary for everyone to OUTDO the other fellow in order to make a decent living? The answer to this question will help us understand the nature of the remedy we propose, to cure us of the universal evil that has plagued mankind, and made misery and poverty rampant amid the possible plenty.

When a farmer works on his land, he is busy producing food to feed the hungry. That he produces a

large surplus over his own needs, is indisputable. Why does he produce this surplus? Because realizing that he has needs of commodities that he does not and cannot produce, he wishes to trade what he can produce in abundance, for the surpluses of others who produce their own variety of goods in overabundance of their own needs.

The industry is in a similar position. So is the worker who sells out his time, ability to work or craftsmanship. So are those engaged in trading enterprises.

Now, if I ask of anyone of them to tell me exactly what it is that they work for, the chances are that they will all give me the same answer; an answer that shows that they have not given sufficient thought to the great end of all economic activity. They will tell me that they work for MONEY. . .

Now we understand why the whole world offers the aspect of a Klondike gold rush. Everyone is engaged in a search for the same thing, and that thing is RARE. It is PURCHASING POWER, it is the claim on the produce of everyone else. If the number of units of this thing is increased, we are told that there is an overabundance of it, and it loses **purchasing power** in proportion to the increase in the number of units. We have inflation. Therefore, by some queer turn PURCHASING POWER remains rare, despite the increases in numerary of money, and it is purchasing power that men seek when they seek money, more money all the time.

Now, this producing wealth, and trading for money, a commodity that is maintained RARE, has the effect of producing **scarcity**. The farmer, who had a large surplus of food, now has a pittance of money. The worker who has an extremely valuable craft, and has given largely of it, now has a pittance of money once he is paid. So it is with the industrial producer. Pay in money as at present managed, does this: it transforms surpluses of wealth into a **scarcity** of purchasing power. Every one will give as little of it as he can possibly get away with, and he will try to get as much of it back as he possibly can! Obviously, it is only the few who can win at this game. The people at large are the losers. We stepped into this **stabilized scarcity of purchasing power** when we all accepted the Gold-Standard. Those who ruled over the economy of the world had to take into account that the amount of gold does not vary much in the world. It being recognized as the only accepted money or purchasing power, the whole productive activity had to be gear-

ed down to the sterility of the gold bullion. . . For waging the war, we have left this folly that transformed the gardens of the earth into wastes of desert. We have proclaimed that that which was physically possible must be made financially possible. Let us have the same wisdom for the constructions of peace. Those who own the gold supply of the world tell us that this can be achieved by using gold credits in place of gold, and that it would ensure trading stability!

Listen to me well, my friends! This is the net proposition of the Bretton Woods 'experts'. They should tell you that this was done before the war, that it has been the policy of the goldsmiths who forced Great Britain to grant the charter of the Bank of England two and a half centuries ago! They should tell you that with a gold reserve of some \$35 billions, the world owes them one trillion five hundred billion dollars! Yes, for every \$35.00 in gold, the world owes \$1,500.00! . . . And they talk of gold credits as a way out of the bottleneck of gold sterility in the face of the productivity of the earth! Hypocrites or ignorants they are! Do not listen to them.

The real remedy is for us to become and make sure that we will remain the true sovereigns over all issues of our national money and credit, so that we can see to it that the existing purchasing power in this country will always be equal to the value of the goods we produce. We must put a stop to this state of affairs whereby our farmers and workers all have a large surplus until they are paid, and then have them transformed into paupers. . .

Every people, in every country in the world, have always endeavoured to have free access to that which was necessary to their national lives. Wars have been waged in the past to ensure national security. In this matter of our national money and credit, no one will tell me that they are not vital requirements to our national life. We, therefore, argue very logically that we should strive to remain the masters of our own money and banking policies. We should do this even more in the face of the fact that we do not have to encroach on the rights or property of any country, in order to do this. All we have to do is to signify our will to the gang of internationalists who would enslave us to no one and to no country, to no tradition and to no civilization, but only to the perennial worship of the Golden Calf, and service to its High Priests.

Friends, let us keep Canada free!

## BROADCAST No. 32

Fellow Citizens:—

Where are we going from here? Are we travelling on a road of our own choice, toward a state of peace, based on social justice? Are we led by a small oligarchy of specialists, commanding a vast bureaucracy, to our perpetual enslavement?

To answer these burning questions with truth and force, we must understand and remember a few facts of our time which are of paramount significance. To know where we are going from here, we must first of all answer the two last questions, and know whether we are in the driver's seat or not.

Friends, I claim that we are led to our permanent enslavement by a small bunch of internationalists who have become self-styled 'economic experts', commanding a vast bureaucracy. First of all, it is apparent to all that we do not shape our own policy. If we do, where are our own political associations, where everyone is free to discuss matters over which he is concerned, and wherein he can give the contribution that is his own in the shaping of our national policy? Where are the M.L.A's. and M.P's. who are chosen directly by their own constituents BEFORE they have become pledged to a party responsible to a caucus? And again, that caucus is responsible to whom? It creates the policy it will submit to you, but where is your hand to shape that policy? You are not allowed to say what you want, but their specialists will offer you what they think they should, and you are let free to elect the ones who offer you what you think is the better proposition. Definitely, we are not choosing our own road to our objective of peace based on social justice. This is the promise that others make to us, without our participation in shaping it.

I say that we are led to total enslavement. In recent years, we had the lull between two wars which we have called the peace of Versailles. Nearly everyone sensed that a frightful cataclysm was coming. In 1937, our Prime Minister warned Hitler that Canada would be



at the sides of Great Britain if he became an aggressor. Outside of this warning, what was done in this country to avert the impending chaos, or to make us ready for it? Nothing, absolutely nothing. What stopped us? The fear of our politicians that if they made ready for war, the necessary taxation would have the effect of rendering them unpopular. Now, friends, is it true that the people at large is so dumb that they could not be made to understand and to act upon their understanding? Be it as it may, my claim is that we were launched in this war totally unprepared when it would have been our will to be prepared, had we **really known**. Somebody is responsible for our ignorance. Am I wrong in stating that it is those who knew and who did not tell us? And, if they did not tell us, is it not because they did not feel responsible to us? Yet, we are the ones who pay the frightful price of our ignorance. We will always pay the price of our ignorance. As long as we remain ignorant of the main political issues of our country, we shall be led to our total enslavement. The price, even more, the mother of all freedom is the knowledge of the truth. In the light of this statement, let us review rapidly what has been done to lead us since the war is on.

(1) We landed in this war for the preservation of the freedom and integrity of Poland and all peace-loving free nations. To this, we concur.

(2) In September 1939, immediately the war was declared, our Prime Minister warned us that we would have to abandon 'part' of our sovereignty after this war. Part of our sovereignty means **PART OF OUR FREEDOM**. This, we protest and ask: do we choose or are we led?

(3) A wild propaganda was instituted for the acceptance by the British nations of the idea of a kind of a World Republic for the government of matters of world policy or international affairs. National sovereignty was openly blamed as the basic cause of the present war, and national patriotism was denounced as a fanatical folly hindering good understanding between nations. Rights over granting of citizenship was advocated as being a prerogative of the world government if we wanted to have peace and understanding at the end of the conflict. So it must be for the coinage of money, and many other sovereign prerogatives. This also we have protested very strongly and we do still strongly protest with all of our energy. To us, those who advocate such schemes are guilty of treasonable activity.

(4) Then came the famous 'SIROIS REPORT', which claimed that the Provinces must surrender their fiscal sovereignty to the Federal, if they wish to remain solvent and pay their debts! What manner of propaganda was made for this scheme, you all know; it is not dead yet, and we keep on asking without receiving any plausible answer, how is it that the Provinces are all insolvent, and what is it that renders the federation of bankrupt sisters very capable to pay their obligations? Is forced centralization the only remedy offered to freedom-loving people? Why is it so? Have all of you, the people of this Province, been made fully conversant with the nature of the problem, and with the nature and effects on your personal lives of the remedy proposed, and especially, are you sure that the remedy proposed is the best? Do you choose and lead or are you led?

(5) Then we have been obliged to listen to the wildest of wild projects, it was propagandized with all the might of unlimited resources. We were told that we must have an international police force to keep us within the limits of right and justice! Even our very own and kind Mr. John Bracken became a staunch advocate of the scheme. Friends, listen to me well: do we lead or are we led? Liberal heads, Conservative heads and CCF heads all tell you the same thing, all are united on these questions of paramount importance. Why do they fight each other? Is it not that they are fighting only for power? Social Credit alone is opposed to all these unholy schemes. Read our Statement of Policy, and you will find that it is not as a result of a quest for power, but because of a distinct philosophy of life: the christian philosophy.

(6) Finally, we are witnessing gatherings of all kinds of 'economic experts' coming from God knows where, but proclaimed to be celebrities by the press of the WORLD as if there was only one voice and one opinion in this war torn planet! One is led to question, why are we fighting? The Bretton Woods experts, who are they, and what are their antecedents? Are they just another reunion of graduates of the London School of Economics and expounders of its economic philosophy? Are they just so many more of those economic liberals who claim that the economy of a country is beyond the control of its citizens, and that it cannot be corrected, but that men must be moulded to fit it, as is so largely taught in the vast majority of our Universities? To us they have only revived a clause of the World Republic project know as Federal Union or Union Now. Their recom-

mendations are summed up in one sentence, and here it is: the salvation of the whole christian way of life so dear to all of us lies in the worship and cult of the Golden Calf in a universal shrine, named Bank of International Credit! The Calf itself has been renamed: Fund for the Stabilization of International Currency. This far, only one country is openly in favor of the scheme, and that country is Russia.

We also have the Dumbarton Oaks Conference, which proposes to us a revised form of the International Police. It is odd how all of these schemes are commended by the World Press and I am led to question whether the world press reflects our opinion, or whether it is endeavouring to MOULD IT?

Friends, in the September 23 issue of Saturday Night, magazine published in Toronto, there are three significant articles. The first one portends to give the readers an introduction to the Hon. G. N. Zaroubin, first ambassador of the Soviet Union to Canada. In fact, it is an apologia of the Soviet social system. After reading it, one wonders why we do not all migrate to the U.S.S.R. The second article tells us that the gold miners of Canada will be well off from now on, because the Soviet Union is in favor of the Gold Standard. A boon to an industry producing a few millions will be the salvation of this Canada, capable of producing thousands of millions of usable wealth every year! Doubtless, it is because these few millions in gold are of no use to the vast masses of our population, and will please the gold hoarders of the World! The third article, fittingly, is a crack at Social Credit! Here are the titles of the articles:

- (1) Russia's Ambassador to Canada Model Citizen of the Soviet.
- (2) Russian Choice of Gold Good News to Canadian Mines.
- (3) The Money — or Magic of Social Credit.

I strongly urge all of you, who have been faithful in listening to these broadcasts, to read these articles, and to make up your minds for yourselves, and tell others **who really represents your opinion**, and do so **KNOW-INGLY**.

Fellow citizens, whatever we do, let us keep Canada **FREE!**

## BROADCAST No. 33

Fellow Citizens:—

Do we need **gold** to trade? The answer to this question is of paramount importance in our day, and we must be sure that it is based on a true understanding of the meaning and **FUNCTION** of trade in our economy. If we give an affirmative answer, then the Bretton Woods experts did a good job for the welfare of all, and we should see to it that their "agreements" are accepted and sanctioned by Parliament as soon as possible. If, however, our answer is negative, then, the Bretton Woods agreements should be turned down as a menace to our freedom. We must, therefore, appraise the function of trade, and the function of money in trade.

There are two different points of view concerning trade. One is artificial and destructive; it considers trade exclusively as a means to obtain money. The other is natural and constructive; it considers trade as a means to insure to all, as far as possible, an outlet for their surplus production, for a fair return in the form of goods that are surplus production of others who are in a different field of production. This conception tends to make the resources of the whole earth available to all. It removes greed as the primary motive of trade, and substitutes service in its stead.

The first view is that shared by nearly all the so-called orthodox economists. The contention is that **money** is the **basic** element of trade, that it is the most nearly perfect form of wealth ever evolved by man, and that all economic endeavours are directed to the end of obtaining it. It has ruled that without money there can be no trade, and consequently no production and no consumption of goods. Rivalry between individuals and between nations, to secure that mysterious entity, has reached the pitch we all know. How far the whole world has bowed down in acknowledgement that without money there was no possible trade, we have all been grieved to witness in the years of the depression. We had gone on producing, without worrying over the supply of money available, all believing that as long as

people had wants, there could be no surpluses of goods to satisfy these wants. Today, some people still believe that we should let people starve when we can produce food to feed them, IF THERE IS NO MONEY AVAILABLE TO RENDER THEM BUYERS OF OUR GOODS WITH A **PROFIT** TO OURSELVES, and they do not even bother to question what or who are the **parents** who give birth to money! Money is their master and their god! It is the reason and motive of all their actions, it regulates their lives. They strive to acquire more and more of it in all their transactions, while they endeavour to give away as little of it as possible. The measure of their success in this, is the barometer of their success in life! This means that they are trying to sell to others, while refraining as far as possible to buy from them! Refraining to buy, is to strive to render the other fellow's production useless; yet all strive to do it. Is it a wonder that we have landed into a great depression, while we enjoyed the fattest bank deposits of our history? What a chaotic philosophy of economy! It was bred into us by the belief that money was a treasure, that it was **GOLD**! Every device was used to activate the greed of men for money, even to making it the only form of wealth to enjoy exemption from the various taxes that load us down under a rising burden. Even the Great Depression and the present war are not sufficient to wake us up to the fact that the money overlords are driving us to hopeless enslavement in misery. Many of us are willing to accept **that** State monopoly of everything, which is the stepping stone to absolute socialism. Every man has become, to a certain extent, the enemy of every other man, and everyone hopes to get away with his own little scheme! Chaos it is, my fellow citizens! Yes chaos it is, and Social Credit points to you the way out of it.

We give a negative answer to the question opening this broadcast. Gold is **NOT** necessary to trade, even more, used as it has been used in the past, it is a direct handicap to all forms of natural trade. We put the question bluntly: to trade, why is it necessary to exchange all that we produce for gold or for a gold credit? Is gold so universally useful that it is the natural choice of all those who have some surplus to exchange? Friends, I am sure that your answers to these questions will be the same as my own. It is not necessary that we trade for gold. Not only gold is not universally useful to us, but, as Henry Ford said so very well, it is about the **MOST USELESS** metal we have. Our greed for it, therefore, is the result of some hoax of which we are



the victims. We want gold because we believe that it can always be traded to our advantage for what we wish to have, while we are led to cultivate a feeling of security when we are in possession of it. These truths of our time are sufficient proof that we are all victims of a great delusion forced upon us by some active, and yet mysterious **power**, who use gold to master the economy of the whole world. They are the ones responsible for all the peoples losing sight of the natural purpose and motive of all trade, which is to exchange surpluses. This subtle and mysterious power is no mystery to those who have given themselves the trouble to investigate. It is International Finance.

When we all wake up to the fact that none of us ever want to have a gold ingot for its own sake, but that we strive to get it **ONLY** because it can be readily exchanged for some other form of wealth that we can and will use, then we will begin to investigate what can be done to free the world from the economic enslavement to the power of those who have hoarded nearly the whole supply of gold of the world, and who through the power they have usurped, have been responsible for the starvation of countless millions while the resources of the earth were destroyed in order to make the prices rise. Make the prices rise meant bringing the produced wealth within the possibilities of exchange of the gold reserves! It meant making the productive earth as sterile as a pile of gold! What a crime this has been, my fellow citizens, and how dearly we have paid for our participation in it! Those who understand, know that this war is nothing but the natural consequence of this criminal policy. Therefore, I ask of you: Have we not sacrificed enough to the golden idol? Shall we yet dedicate our victory, and the peace we purchase at such a terrible price, to the continuance of the gold disorder in our national economy, and help the international racketeers keep their usurped power over the whole world? Friends, I hope you will all hear me, and that you will understand me when I tell you, let us get down to the root of order, and let us build according to sound and natural economic principle.

When men produce wealth, they have **USE** in mind. This means that they endeavour to produce something that they themselves as well as others will want. Therefore, **SERVICE** is at the very foundation of the activity, the natural activity of men in the field of production.

**TRADE** originated in the **producers of wealth** themselves. No one being a producer of all the articles he

could or would use, they sought to exchange their surpluses for the surpluses of others. This was the original and natural reason of trade. It must still be the fundamental consideration if we wish to avoid disorder. As I stated before, this view tends to make the use of the whole earth available to all men. SERVICE again is the keynote of this second function of economy. Therefore, the economic activity is understood as being all that comprise the production, distribution and consumption of wealth. Therefore, again, the whole economic activity is one of SERVICE. Service should pay. It is only fair that service should pay. But, pay should not be the objective. Service, paid service, but SERVICE is the objective.

Money, the medium of payment, therefore, should be subordinate to the whole economic order, and it should never dominate over it as it has done in the past when we destroyed the produced wealth to make "prices" rise. Therefore, the medium of payment should always respond in quantity to the amount of the services rendered. Again I say that the medium of payment cannot be turned into an arbitrary function of a fixed and useless commodity like gold, incapable as it is, to increase with the volume of our constanly rising production.

Fellow citizens, I hope that you will now understand the true bearing on our economic lives of the Bretton Woods agreements that would return the world to the evils of the gold-standard, and to policies of rivalry and tariff barriers in order to secure and maintain a sufficiency of exchange at home, or, as an alternative, force us to a surrender of our national sovereignty in favor of some world power that would keep our rivalries within the bounds of a so-called reason about which we know nothing.

Again, I warn and pray: whatever we do, let us keep Canada FREE!









